A BOOKE OF CHRISTIAN EXERCISE APPERTAINING to RESOLVTION, that is, shewing how that wee shoulde resolue our selues to become Christians indeede, *By R. P.*

Perused, and accompanied now with a treatise tending to Pacification, By

EDMVND BVNNY.

HEB. 13. 8.

Iesus Christ yesterday, and to day, and the same for euer.

AT OXFORD,
Printed by IOSEPH BARNES, Printer to that famous *Vniuersitie*,
1585.

John Soor His Book

Abbots-Ann 1749

TO THE MOST REVEREND FATHER IN GOD, HIS VERY GOOD Lord and Patron, EDWIN, by *the prouidence of God Archbishop of Yorke, Primate of England, and Metropolitan, &c.*



MAY IT pleaſe your Grace to vnderſtand, that whereas at the firſt by a friende of mine, and after by mine own experiéce, I perceiued, that the booke inſuing was willingly read by diuerſe, for the perſwaſion that it hath to godlineſſe of life, which notwithſtanding in many pointes was corruptly ſet down: I thought good in the end, to get the ſame publiſhed againe in ſome better maner, than now it is come foorth among them; that ſo the good, that the reading thereof might otherwiſe doe, might carrie no hurt or danger withall, ſo far as by me might be preuented. For this cauſe I haue taken the paines, both to purge it of certaine pointes that carried

ried either ſome manifeſt errour, or els ſome other inconuenience with thé: & to ioin another ſhort treatiſe withall, to exhort thoſe that are not yet perſuaded, to ioin with vs likewiſe in the truth of religion. For ſo to accept of our aduerſaries labors ſo much as is good, may I truſt bring to paſſe with ſome few of thé, that themſelues wil better perceiue that wherein they ſhall do well, they may looke to be as readily incouraged by vs, as, when they doe ill, to be admoniſhed, or reprehended either, as the caſe doth require: & others likewiſe of their welwillers (yet notwithſtanding in this varie from them, that they ſtand more indifferent in the cauſe of religiō, and meane not otherwiſe to perſiſt in their opinions, but ſo far as they thinke they haue reaſon for them) may ſo bee the rather induced to aſſure themſelues (as the trueth indeed is) that wherein they haue ſufficient warrant for the points that they ſtand on, they are not in any wiſe miſliked by vs, but onely for thoſe, wherein they haue no ſufficient groundworke to beare them out. I was alſo very glad, both that ſome of them had taken paines in that kinde of labor: and that others of their profeſſion were ſometimes occupied in reading of ſuch.

For

For whereas by their bookes that are of Controuerſies, the readers of them that are before ſmitted with that kind of infectiō, are ofttimes the more intangled in their errors, & more kindled likewiſe with inordinate heate, againſt all thoſe that more ſincerely hold the Chriſtian faith: by this kind of labor it may fal out, that comming thereby to the feare of God, though but after a corrupter manner, yet therein may they poſſiblie find a readie waie, firſt to drawe them ſomewhat on, to a better aduiſement of their waies: & then after that, to eſpie their wonted errors likewiſe, & to ioine with vs in the truth of religion. In which courſe the better to help them, I haue added this other Treatiſe withall: ſo to bring before their eyes, howe the caſe for that matter doeth ſtand betwixt vs, and howe little cauſe there is for them ſo much to bee afraid of our profeſſion, as ſome haue borne them in hand that they ought: truſting withall, that as they doe alreadie agree with vs in many pointes of great importance: ſo they cā be content to condiſcend vnto vs in the reſt likewiſe, if it may appeare vnto thē, that in ſo doing they ſhall doe none otherwiſe then as of conſcience, and dutie they ought.

Both which bookes when I thought to haue preſented vnto your Grace, I was for a time ſtaied by this, for that I thought them not a preſent worthy ynough, in reſpect of my labours therein. But when I did more deepely conſider, that I might very wel hope of better acceptance, than the ſtrict woorthineſſe of the thing ſhould deſerue, I was then fully reſolued to bee ſo bould as to preſent your Grace with them, ſuch as they be: & for whatſoeuer wanteth, either in them, or me, to reſt in the good aſſurance that I haue, that your Grace will notwithſtanding of your owne inclination in good part take them. As alſo I take it, that I am by good reaſon induced ſo to doe, both for that the dignitie of your place in the church of God among vs, and mine owne ſpeciall dutie beſides, doth of right require it, & much more than it, if mine abilitie might accordingly ſerue: and the nature of the matter in one principall point is ſuch, as that by a certaine kinde of neceſſitie it leadeth me thereunto. For whereas it may be the perſwaſion of ſome, that no ſuch woorke as is at the firſt ſo corrupt in it ſelfe, ſhould be brought foorth to light by anie of vs, though neuer ſo warily wee purged it before (wherein not-

notwithstanding there bee many good reasons to ground vpon, for those that are otherwise minded:) hence is it, that your Graces censure, especially here in these partes, is of me and others of the same iurisdiction, especially to be regarded for the place that God hath giuen you among vs. In which kinde of labor, as *Castalion* first, then also maister *Rogers* haue done verie wel, in that little booke of *Kempicius*, that is called the Imitation of Christ, leauing out the corruption of it, & taking only that which was sound: so hath *Iohn Baptist Fikler* been very bold in wresting that which another had written so well, of the power of the Magistrate ouer his subiectes, and the dutie of subiects to him againe, altogither to the establishing of the Popes supremacie, and to animate their owne confederates against their godly & lawful princes, chāging nothing else (to speake of) but those very titles, & otherwise vsing the others matter, method, & stile. Neuertheles as the former of these examples shew vs, how such thinges may rightly be vsed: so the other things may admonish those that would mislike to haue their ouersightes so holpen, that they had neede as much to go about to excuse their own fellowes, as to impugn

any others therefore, that vſe their freedom more moderately. As for my ſelfe, hauing vſed my liberty ſo eaſily as I haue done, altering no more than need required, and doing the ſame in quiet maner, without any griefe againſt the Author, whoſoeuer it were, or diſgrace to his doinges (ſo much as might be, not betraieng the truth) I am the leſſe carefull (vnder the protectiō of your Graces cenſure) either of the cenſure, or aſſalt of others, that are more led by affection than reaſon. To be ſhort, whereas the former of theſe two bookes calleth men from the loue of the world, and the latter likewiſe, doeth call men from their woonted errors vnto the truth: in both theſe reſpectes, I thought your Grace would ſo much the rather accept of thē. For hauing had ſo long experience of the world as you haue, verie likelihood teacheth, that needes you muſt growe more and more from the loue thereof: and it is ſufficiently knowen vnto all, that hauing found this mercie your ſelf, to bee deliuered from the former ignorance, and to be brought to the knowledge of the truth, you haue in like ſort (in this long courſe that God hath giuē you) much called on others to doe the like. The ſe bookes therfore that treat of the

the ſame, I thought ſhould be the rather welcome. And I beſeech almighty God, the fountaine and giuer of all things, to giue you Grace ſo to cõſider of the one, and to goe on forwarde in the other, as that more and more departing from the loue of the worlde, and more and more performing the worke of the miniſteric, you bring the former at length to nothing, & make the other a polliſhed worke for the day of the Lord.

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Your Graces moſt humble in the Lord,

EDM. BVNNY.

THE PREFACE TO *the Reader.*

CONcerning the former of these two bookes (gentle Reader) I haue to admonish thee of certaine things thereunto belonging: & first as touching the author of it, thé as touching the book it self. Who it is that was the autor of it, I do not know for that the Author hath not put to his name, but only two letters in the end of his preface: which two letters I haue set down vnder the title of the book it self. But whosoeuer it is, that was the author of it, himselfe doth set downe both the occasion whereupon he wrote it, and what was his intent, & purpose therein. The occasion of it was, that one *Gasper Loart*, Doctor of Diuinitie, & a Iesuite frier, had before writtē a book of much like argument in the Italian tongue: which a countrie-man of ours at Paris in France had about foure yeares since translated into English: & had done (as he thought) much good thereby. Wherupon the Autor hereof minding to haue imprinted that againe, and to haue inriched it, both with matter, & method: he foūd the course that he determined,

Of the Author.

By what occasion he wrote.

to

to haue this iſſue in the ende, that hee thought not good to imprint again that booke of Doctor *Loarts*, but rather to make another of his own, & to gather in thereunto, whatſoeuer is in that booke, or others ſuch like, to this effect. Which courſe when he had taken, he thought good to follow this order therein: firſt to ſhewe, howe to reſolue our ſelues to ſerue God indeed; then, how to begin to do it: & laſtly, how to continue vnto the ende. And ſo ſetting in hand with the worke, & hauing finiſhed the firſt part, that hath he ſent ouer in the mean ſeaſon, vntill hee ſhall bee able to finiſh the reſt. His intent and purpoſe was, as himſelf doth witneſſe, that his countrimen might haue ſome one ſufficient direction for matters of life, amõg ſo many books of cõtrouerſies, for that thoſe (though otherwiſe hee account them needfull) do helpe but litle he ſaith, oft-times to good life: but rather fill the heads of men with a ſpirit of contradiction and contention, that for the moſt part hindreth deuotion. Inſomuch that he much miſliketh that men commõly ſpend ſo much of their time ſo vnprofitably, talking of faith, but not ſeeking to build thereon as they ought to do, and ſo doe but wearie themſelues in vaine:

His intent & purpoſe.

making

making much ado, but getting but litle pfit therby, much diſquieting our ſelues and others, & yet obtaining but ſmall reward. Which complaint of his is iuſt indeed, as the matter is handled by many. And ſo hauing proteſted his good meaning therein, deſireth all, though they diſſent from him in religion, yet laying aſide hatred, malice & wrathful contention, to ioine togither in amendment of life, and in praying one for another. Which we might haue heard in his own wordes, but that he interlaceth other thinges withall, that I dare not in conſcience and dutie to God commend vnto thee. Concerning the booke it ſelf, it ſeemeth to be moſt of al gathered out of certaine of the Schoole-men (as they are termed) that liuing in the corrupter time of the Church, did moſt of all by that occaſion treat of reformation of life: when as others were rather occupied about the controuerſies, that were moſt in queſtion among them. And although my ſelfe haue beſtowed no great time in them: yet the litle that I haue beſtowed, I ſee it to reſemble thé ſo much (eſpecially for the inuention of it) that as we finde ſometimes a readie helpe in the face of the childe to geſſe at the father: ſo in this likewiſe me thinke

Of the booke it ſelfe.

think that we haue in the booke it ſelf, that which may lead vs to this coniecture. But my meaning at this time is, firſt to ſhew thee what it was as it is ſet foorth by the author himſelfe: and then what is done therunto by me, that ſo I might get it publiſhed to all. As it is ſet foorth by the Author himſelfe, if we cõſider the ſubſtance of it, ſurely it was well worth the labor (a few pointes only excepted) and much of it of good perſwaſion to godlines of life. But if we cõſider the forme, or manner of it, therein maieſt thou find, that it was needful for me, before hand to admoniſh thee of theſe few thinges. Firſt that throughout the whole booke the author hath vſed, in thoſe ſcriptures that he alleadgeth, the vulgar tranſlation that was before in cõmon vſe with them: & ſome ſpeciall word preciſely, ſuch as before they haue taken vpon them to obſerue, & therein ſtill to diſſent from vs. The vulgar tranſlation is knowen wel inough, ſo that I neede to ſay nothing of it. Thoſe ſpeciall wordes that preciſely he vſeth, are, Our Lord, when it is more agreeable to the text to ſay, The Lord: Iuſtice, for righteouſnes: pennance, for repentance: merit, for good workes, or the ſeruice of God: and a few others.

In what manner it came forth at the firſt.

Then

Then alſo in diuerſe parts of the book there were mingled in withall, certaine opiniõs & doctrines of their own profeſſion, moſt of them ſuch as are manifeſt corruptions, and ſome of them no more but ouer venturous: and certain places alleaged out of others, little appertaining to the matter, or elſe more coldlie handling the matters propounded, than that well they could match with the reſidue that are in the Treatiſe to that purpoſe alleaged. In this maner came it into my handes: & ſo it is yet extant among them. Now concerning my doings therein, firſt for the ſubſtance of it, becauſe it is much of it good, I haue ſo far not onely conceiued liking of it my ſelfe, but alſo haue done my beſt indeuour thus to publiſh it vnto all; that ſo many as will, may take to themſelues the benefit of it. In which kind of argument though many others in theſe our daies haue done very cõmendably likewiſe: yet I doe ſpecially commend this vnto thee, the rather for that it proceedeth from thoſe, that otherwiſe are for diuerſe points, the greateſt aduerſaries that wee haue in the cauſe of religion. And whereas inordinate contention is not onely vnſeemely for the Church of God, but alſo hurtfull to the cauſe of religion,

What is done to it ſince.

Firſt in the ſubſtance which is approoued.

ligion, a ſpeciall point of wiſedome it is when God hath beſtowed any good gift on any of vs all, that others ſhould ſo eſteeme thereof, as that they make the ſame a mean to moderate the bitternes of their affections towards al thoſe that gladly would liue peaceably with all, ſo much as they might: as alſo on the other ſide it is very cleare, that thoſe that will not (ſo far as the cauſe of religion it ſelf doth permit them) may haue iuſt occaſion to be aſhamed: & therby to find out what kind of ſpirite it is that doth lead them. So the ſubſtance of the booke is ſuch, as that a minde that is well diſpoſed, may with one, & the ſelf-ſame labor, gather out of it both leſſons of godlines vnto it ſelf: & that which may ſomwhat occaſion ſome better agreemẽt among certaine of vs, with ſuch of thẽ I mean as ſtãd more indifferent, & are contẽt to diſſent no further from vs, than of conſcience they think that they ought. The former of which will yeeld vs this fruit, that we ſhall addreſſe our ſelues to doe in ſome good meaſure our ſeruice to God: the other, that we ſhal do it with a quieter conſcience, our ſelues deſirous to be at peace with all, ſo far as conueniently may be obtained. On the other ſide likewiſe, becauſe I found the maner and

Then in the forme or maner of it, which is amended.

and forme ſo far foorth out of order, as I haue declared, therefore did I indeuor my ſelfe to helpe it a little as neede required. But as touching the tranſlatiō that they vſe, I haue altogither let them alone, therewith, partly to condiſcend ſo far vnto them, as to ſuffer themſelues in ſuch caſe to vſe what tranſlation they will, and with good will to heare them therein: and partly for that diuerſe pointes of the matter were ſo grounded thereupon, that the tranſlation might not bee amended, vnleſſe the matter were altred likewiſe. So far forth therefore as there was no manifeſt error taken in withall, I haue left it wholly vnto them, though otherwiſe it might ofttimes be amended. For which cauſe alſo I did the rather omit to meddle with the quotations to allege the verſe of the chapter withal, becauſe in diſtinguiſhing of the verſe we diſagree ſometimes: and forbearing to obtrude ours to them, vnleſſe I thought they would take it in good part, I haue forborne likewiſe to vſe theirs, for that we finde it not agreeable to the trueth it ſelfe. And for thoſe ſpeciall words of theirs, that the author ſo preciſely vſeth, I haue vſed my libertie therein, ſometimes letting thē ſtand as they are, & ſometime altering them

them, when they were abuſed, or otherwiſe the caſe did ſo require. Thoſe other pointes of their proper opinions, wherin we diſſent from them, and they (no doubt) from the trueth it ſelfe, I haue cleane left out: & ſome of thoſe venturous pointes beſides, togither with certaine of thoſe places likewiſe, which he hath alleadged out of others that did not ſo much appertaine to the matter that he had in hand, or not ſo effectually touched the ſame, as himſelfe otherwiſe hath done. The former of which I therfore left out, for that neither my ſelf could alow to leaue any ſuch as (to my knowlege) might be any hurt, or els but occaſion of ſtũbling to others: neither could I ſo haue gottẽ it forth to the vſe of all, carrying ſtill ſuch corruption with it. And this haue I done ſo much the rather, for that moſt of thoſe things ſeeme rather to be added by ſome that had the peruſing of the book, before it might be allowed amõg thẽ to come to the print, than by the proper author thereof: they do ſo little oft times agree with the argument that there he hath in hand, nor with the maner of handling of it. As for example, in the firſt part of the book & third chapter, ſetting downe the ende of mans life, which hee ſaith is the ſeruice

uice of god, eight or nine times in that chapter is ioyned withal the gaining of heauen: which notwithstanding is not agreeable to the maner of the Authors handling of that point, as it may appear in the whole discourse there, & namely by his place of Zacharie in the beginning of the third, & by his diuisiō in the beginning of the fourth chapter, where notwithstanding the gaining of heauen is very odly put in again The other sort likewise I thought good to leaue forth, for that being impertinent, they might discredit som part of the rest, or else but weaker than the rest, might so let down the affections again which were stirred vp before by the other. And truly the spirit in these daies doth proceede a great deale more effectually, both in doctrine & exhortation, than it did in the dayes of diuers of those that were here alleadged. Wherein, if there shall be any that shal think, either on the one side, that I haue put out too much, or on the other, that I haue but out too litl, neither am I desirous to ouerrule their iudgements, nor very careful to maintain mine own, if any shal come with better matter: cōtenting my selfe onely with this, that I haue done what seemed to me to bee most expedient to the glorie of God, &

to

to the benefit of his people here. And ſo without any further defence of my doings therin, now (gentle Reader) I ſend thee ouer to the booke it ſelfe: where if thou ſhalt beſtow a litle paines (though it be no more, but once with aduiſemét to read it ouer) I dout not, but that thou wilt confeſſe thy labour to bee well beſtowed. Which when thou ſhalt find, thé deſcending to the Author of it, ſeeing himſelfe deſireth to bee holpen by thy praiers, thou ſhalt do wel, both to thank God for him for this which is done, and to ſolicite him with thy prayers, on behalfe of him and the reſt, that it would pleaſe him to giue thé a further knowledge of the truth in Chriſt, ſo far as his wiſedom hath thought expediét, to the ſetting foorth of his own glorie, and to the ſaluation of thoſe that are his. And God giue vs all (ſo many as doe appertaine to his kingdom) his grace in that meaſure, that both we may agree togither in the truth of religion, and altogither imploy our ſelues in his ſeruice here, in peace & quietnes one with another. And ſo I bid thee hartily farewell. At bolton-Percy, in the ancienty or liberties of Yorke, the 9. of Iuly, 1584.

Thy hartie welwiller in Chriſt,

EDMVND BVNNIE.

The

THE BOOKE OF CHRISTIAN EXERCISE, APPERtaining to reſolution.

The firſt part.

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Of the particular paines for particular offenders, peculiar in qualitie and quantitie to the ſinnes of ech offender.

Of the worme of conſcience.

THE X. CHAPTER. 10

Of the rewards, benefits, and commodities prouided for Gods ſeruantes, wherein is declared:

How God is the beſt pay-maſter.

Of his infinit magnificence.

The nature, greatnes, & valew of his rewards.

A deſcription of paradice.

Of two parts of felicitie in heauen.

A contemplation of the commodities of

the ſaid two felicities ioined together.

The honour whereunto a Chriſtian man is borne by baptiſme.

An admonition againſt ſecuritie in this life.

The ſecond part. The contents of the ſecond part of this booke, touching impediments of Reſolution.

THE I. CHAPTER.

1 Of the firſt impediment; which is the difficultie, that many thinke to be in vertuous life, wherein is declared;

Nine ſpeciall priuiledges & helps, wherewith the vertuous are aided aboue the wicked.

1 *The force of Gods grace for eaſing of vertuous life, againſt al temptations.*

2 *Of what force loue is herein. And how a man may know, whether he haue loue towardes God, or no.*

3 *Of a peculiar light of vnderſtanding pertaining to the iuſt.*

4 *Of internal conſolation of the minde.*

5 *Of the quiet of a good conſcience in the iuſt.*

6 *Of hope in God which the vertuous haue. And that the hope of the wicked, is indeed no hope, but meere preſumption.*

7 *Of freedom of ſoule and bodie, which the vertuous haue.*

8 *Of the peace of mind in the vertuous, towards God, their neighbour, & themſelues.*

9 *Of the expectation of the reward, that the vertuous haue.*

Of the comfort that holie men haue, after their conuerſion: and how the beſt men haue had greater conflicts therein.

Of S. Auſtens conuerſion, & foure annotations thereupon.

THE II. CHAPTER.

Of the ſecond impediment: which is tribulation: wherein are handled 4. ſpecial pointes.

1 *Firſt, that it is an ordinary meanes of ſaluation, to ſuffer ſome tribulation.*

2 *Secondly, that there be thirteene ſpeciall conſiderations of Gods purpoſe, in ſending afflictions to his ſeruantes, which are laide down and declared in particular.*

3 *Thirdly, what ſpeciall conſiderations of comfort a man may haue in tribulation.*

THE III. CHAPTER.

Of the third impediment: which is, loue of the world: which is drawen to ſixe pointes:

1 *Firſt, how, & in what ſenſe the world & commodities thereof are vanities: & of three generall pointes of worldly vanities.*

2 *Secondly, how worldly commodities are meere deceipts.*

3 *Thirdly, how the same are pricking thornes.*

4 *Fourthly, how the same are miserie and affliction.*

5 *Fiftly, how they strangle a man: with a description of the world.*

6 *Sixthly, how a mã might auoid the danger thereof, and vse the commodities thereof to his own benefit.*

THE IIII. CHAPTER.

4 Of the fourth impediment: which is too much presuming of Gods mercie, wherein is declared:

That prolonging of our iniquities, in hope of Gods mercie, is to build our sinnes on Gods backe.

Of the two feete of our Lord: that is mercie and truth.

Of two dangers of sinners: and howe Gods goodnes helpeth not them that persuere in sinne.

Whether Gods mercie bee greater than his iustice.

The description of true feare.

Of seruile feare, & of the feare of children: & how seruile feare is profitable for sinners.

5 THE V. CHAPTER.

Of the fift impediment: which is, delay of

of resolution vpon hope to doe it better, or with more ease afterward, wherein a declaration is made:

Of seuen special reasons, why the diuel moueth vs to delay: of the six principall causes, which make our conuersion harder by delaie.

How hard it is to repēt in old-age, for him that is not accustomed to som hardnes before: & what charge a man draweth to himself, by delaie.

That the example of the Thiefe saued on the crosse, is no warrant to such as defer their conuersion.

Of diuerse reasons, why conuersion made at the last houre is sufficient.

THE VI. CHAPTER. 5

Of three other impedimentes: that is, sloth, negligence, and hardnesse of heart, wherein is declared:

The foure effectes of sloth: and the means how to remoue them.

The cause of Atheism at this day. And the waie to cure careless men.

Of two degrees of hardnesse of hart.

How hardnes of hart is in all persecutors.

The description of an hard heart: and the danger thereof.

The conclusion of the whole booke.

John Poore his
Book March 18
1-6

THE FIRST PART *of this Booke.*

CHAP. I.

Of the end and parts of this booke, with a neceſſarie aduertiſement to the Reader.

THIS firſt booke hath for his proper end, to perſwade a Chriſtian by name to become a true Chriſtian indeede, at the leaſt, in reſolution of mind. The end of this booke

And for that there bee two principall things neceſſarie to this effect: therfore this firſt booke ſhall be diuided into two parts. In the firſt ſhall be declared important reaſons & ſtrong perſwaſions, to prouoke a man to this reſolution; In the ſecond ſhal be refuted all the impedimentes, which our ſpirituall enemies (the fleſh, the world, and the diuel) are wōt to lay for the ſtopping of the ſame: knowing very wel, that of this reſolutiō dependeth al our whole ſeruice of God. For he that neuer reſolueth himſelfe to doe well, and to leaue the dangerous ſtate of ſinne wherein he liueth, is farre Two partes of this booke

The necessitie of resolution.

off frō euer doing the same. But he that sometime resolueth to do it, although by frailtie he performeth it not at that time: yet is that resolution much acceptable before God, and his mind the readier to returne after to the like resolution againe, and by the grace of God, to put it manfullie in execution. But hee that wilfully resisteth the good motions of the holie Ghost, & vncourteously cōténeth his Lord, knocking at the doore of his conscience, greatly prouoketh the indignatiō of God against him, & commōly groweth harder & harder daily, vntil he be giué ouer into a reprobat sense, which is the next door to dānatiō it self.

Act.7.

Apoc.13.

Rom.1.

An aduertisement.

2 One thing therefore I must aduertise the Reader before I go any further, that hee take great heede of a certaine principall deceipt of our ghostly aduersarie, wherby he draweth many millions of soules into hell daily: which is, to fear & terrifie thē from hearing or reading any thing contrary to their present humor or resolution. As for exāple, an vsurer from reading bookes of restitution: a leacherer, frō reading discourses against that sinne: a worldling from reading spirituall bookes or treatises of deuotion. And he vseth commonly this argument

ment to them for his purpose: Thou seest how thou art not yet resolued to leaue this trade of life, wherein thou art: and therefore the reading of these bookes will but trouble and afflict thy conscience, and cast thee into sorrowe and melancholie, and therefore reade them not at all. This I saie is a cunning sleight of Sathan, whereby he leadeth many blindfolded to perdition: euen as a Faulkner carieth many hawks quietly being hooded, which otherwise he could not doe, if they had the vse of their sight. The diuels argument.

3 If ignorance did excuse sinne, then this might be some refuge for them that would liue wickedly: But this kinde of ignorance (being voluntarie and wilfull) increaseth greatly both the sinne, and the sinners euill estate. For of this man the holy Ghost speaketh in great disdaine, *Noluit intelligere vt bene ageret:* He would not vnderstand to doe well. And againe, *Quia tu scientiam repulisti, repellam te:* For that thou hast reiected knowledge, I will reiect thee. And of the same men in another place the same holy Ghost saith: *They lead their liues in pleasure, and in a moment go down vnto hell, which say to God, Goe from vs, we will not* Wilfull ignorance increaseth sinne. Psalm. 35. Ose. 4. Iob. 21.

haue the knowledge of thy waies. Let euerie man therefore beware of this deceit, & be content at the least to reade good bookes, to frequent good company, and other like good meanes of his amendment, albeit he were not yet resolued to follow the same: yea although he should finde some griefe & repugnance in himselfe to do it. For these things can neuer do him hurt, but may do him very much good; & it may be, that the very contrariety, and repugnance which he beareth in frequenting these thinges against his inclination, may mooue the mercifull Lord, which seeth his hard case, to giue him the victory ouer himself in the end, and to send him much more comfort in the same, than before he had dislike. For he can easily doe it, only by altering our tast with a litle droppe of his grace, and so make those thinges most sweete and pleasant, which before tasted both bitter and vnsauorie.

See S. Aug. of this sin de gra. & li. arb. cap. 3. & S. Chrys. hom. 26. in ep. ad Rom.

What mind o mā should bring to the reading of this booke.

4 Wherefore as I would hartily wish euery Christian soule, that commeth to read these considerations following, should come with an indifferent minde laide downe wholy into Gods hands, to resolue & do, as it should please his holy spirite to moue him vnto, although it were

were to the losse of al worldly pleasures whatsoeuer (which resignation is absolutely necessarie to euery one that desireth to be saued) so if some cannot presently winne that indifferencie of themselues, yet would I counsell them in any case to conquer their minds to so much patience, as to go through to the ende of this booke, & to see what may be said at least to the matter, although it bee without Resolution to followe the same. For I doubt not but God may so pearse these mens hartes before they come to the end, as their minds may be altered, & they yeeld themselues vnto the humble and sweete seruice of their Lord and Sauiour, and that the Angels in heauen may reioce and triumph of their regaining, as of sheepe most dangerously lost before. Luc. 15.

CHAP. II.

How necessarie it is to enter into earnest consideration and meditation of our estate.

THE Prophet Ieremie after a long cõplaint of the miseries of his time, fallen vpon the Iewes by reason of their sins, vttereth the cause thereof in these words: *All the earth is fallen into vtter desolation, for that there is no man which considereth deeply in his hart.* Signifieng here- Ierem. 12.

by,

by, that if the Iewes would haue entred into deepe and earneſt conſideration of their liues & ſtate before that great deſolatiõ fel vpon thẽ, they might haue eſcaped the ſame as the Niniuits did by
Ionas.3. the forwarning of Ionas: albeit the ſword was now drawn, & the hãd of god ſtretched out, within forty daies to deſtroy thẽ. So importãt a thing is this cõſideration. In figure whereof, al beaſts in old-time, which did not ruminate, or chew their cud, were accounted vncleane by the law of Moſes: as no doubt, but that
Leuit.11. Deut.14. ſoule in the ſight of God muſt needs be, which reſolueth not in hart, nor cheweth in often meditation of minde, the things required at hir hands in this life.

2 For, of want of this conſideratiõ & due meditation, al the foul errors of the world are cõmitted, & many 1000. chriſtians do find themſelues within the very gates of hel, before they miſtruſt any ſuch matter towards them, being caried through the vale of this life blindfolded with the veil of negligence & inconſideratiõ, as beaſts to the ſlaughterhouſe, & neuer ſuffered to ſee their own danger, vntil it be too late to remedy the ſame.

3 For this cauſe the holy ſcripture doth recommend vnto vs moſt carefully, this exerciſe

exercise of meditation,& diligent consideratiõ of our duties, to deliuer vs therby from the perill, which inconsideration leadeth vs vnto.

4 Moses hauing deliuered to the people his embassage from god,touching al particulars of the law, addeth this cause also from God, as most necessary: *These words must remain in thy hart,thou shalt meditate vpon them, both at home and abroad, when thou goest to bed, & when thou risest againe in the morning.* Deut.6 And againe in an other place:*Teach your childrẽ these things: that they may meditate in their harts vpon them.* Deut.11. The like commandment was giuẽ by god himselfe to Iosua, at his first election to gouerne the people: to wit, that he should meditate vpon the law of Moses both day and night, to the end hee might keepe and performe the thinges written therin.And god addeth presently the cõmoditie he should reape thereof. *For then*(saith he)*shalt thou direct thy way aright, & shalt vnderstand the same.* Iosua.1. 1.Tim.4. Signifieng, that without this meditation a man goeth both amisse and also blindly,not knowing himselfe whither.

5 S. Paul hauing described vnto his scholer Timothy, the perfect duty of a Prelate, addeth this aduertisement in the

the end; *Hæc Meditare:* Meditate, ponder & conſider vpon this. And finally, whenſoeuer the holy Scripture deſcribeth a wiſe, happie, or iuſt man (for al theſe are one in Scripture, for that iuſtice is onely true wiſedome & felicitie) one chiefe point is this; *He wil meditate vpon the Law of God both day and night.* And for exãples in the ſcripture, how good mẽ did vſe to meditate in times paſt, I might here reckon vp great ſtore, as that of Iſaac, who wẽt forth into the fields towards night to meditate: alſo that of Ezechias the King, who (as the Scripture ſaith) did * meditate like a doue, that is in ſilence, with his heart only, without noiſe of words. But aboue al other the exãple of holy Dauid is ſinguler herein, who euery where, almoſt, maketh mention of his continual exerciſe in meditation, ſaieng to God: *I did meditate vpon thy commandements which I loued.* And againe, *I wil meditate vpõ thee in the mornings.* And again, *O Lord how haue I loued thy law? It is my meditation al the day long.* And with what feruour & vehemencie he vſeth to make theſe his meditatiõs, he ſheweth whẽ he ſaith of himſelf: *My hart did wax hot within me, & fire did kindle in my meditations.*

ſal. 1.
rou. 15.
ccl. 14.

Gen 24.

ſaie. 38.
* Or mourn, or it was in the way of borrowing or lamentation.

ſal. 118.
ſalm. 26.
ſal. 118.

Pſalm. 18.

6 Thus is recorded by the holy Ghoſt

of

of these ancient good men, to confound vs christians, who being far more bound to feruour than they, by reason of the grater benefit we haue receiued; yet do we liue so lasily (for the most part of vs) as we neuer almost enter into the meditation & earnest consideration of gods lawes & commandements: of the mysteries of our faith: of the life and death of our Sauior: or of our dutie towards him: & much lesse doe we make it our dailie studie & cogitation, as those holy kings did, notwithstanding all their great businesse in the common wealth.

7 Who is there of vs now-adaies, which maketh the lawes & commandements or iustifications of God (as the scripture termeth them) his daily meditations, as Dauid did? neither only in the day time did he this, but also by night in his hart, as in another place he testifieth of himself. How many of vs do passe ouer whole daies, & monthes without euer entring into these meditations? Nay, God grant there bee not many Christians in the world, which know not what these meditations do mean. We beleeue in grosse the mysteries of our christian faith, as that there is an hel: an heauen: a reward for vertu: a punishment for vice: a iudge-

Psal. 118.

Psal. 76.

Beleefe in grosse.

ment

ment to come : an account to be made, and the like: but for that we chew them not wel by deepe consideration,and doe not digest them well in our harts by the heat of meditation,they help vs litle to good life, no more than a preseruatiue put in a mans pocket cã help his health.

Marueilous effects of inconsideration.

8 What man in the world would aduenture so easily vpon sinne (as commonly men doe, which drinke it vp as easily as beasts drink water)if he did cõsider in particular the great danger,and losse of grace, the losse of Gods fauour, & purchasing his eternal wrath, also the death of Gods owne sonne sustained for sinne: the inestimable torments of hell for the euerlasting punishment of the same? Which albeit euery Christian in sum doeth beleeue,yet because the most part doe neuer consider them with due circumstances in their harts: therefore they are not mooued with the same,but do bear the knowledge therof locked vp in their brests, without any sense or feeling·euen as a mã carieth fire about him in a flint stone without heat, or perfumes in a pomãder without smel , except the one be beatẽ,& the other be chafed.

9 And now to come neere our matter (which we mean to hãdle in this book) what

what man liuing would not resolue himselfe throughly to serue God indeede, & to leaue all vanities of the world, if hee did consider as he should do, the waighty reasons he hath to moue him thereunto: the reward he shall receiue for it, and his infinite danger if he doe it not? But because (as I haue said) scarce one among a thousand doth enter into these considerations, or if he doe, it is with lesse attention, or conscience, than so great a matter requireth, hereof it commeth, that so many men perish daylie, and so fewe are saued: for that, by lacke of consideration they neuer resolue themselues to liue as they should doe, and as the vocation of a Christian man requireth. So that we may also complain with holie Ieremie, alleadged in the beginning, that our earth also of Christianitie, is brought to desolation, for that men doe not deepely consider in their hearts. Ierem. 12.

10 Consideration is the key which openeth the dore to the closet of our hart where all our books of account doe lie. It is the looking glasse, or rather the verie eie of our soule, whereby shee seeth herselfe, and looketh into all hir whole estate: hir richesse, her good giftes, her The nature of consideration.

hir defects, hir safetie, hir danger, hir way she walketh in, hir pase she holdeth: & finally, the place and end which shee draweth vnto. And without this consideration, she runneth on blindly into a thousand brakes & briers, stumbling at euerie step into some one inconueniéce or other, or continually in perill of some great and deadly mischiefe. And it is a wonderfull matter to thinke, that in other busines of this life, men both see & confesse, that nothing can be either begun, prosecuted, or well ended, without consideration, and yet in this great busines of the kingdome of heauen, no man almost vseth or thinketh the same necessary.

A fit similitude.

11 If a man had to make a iourney but from England to Constantinople, albeit he had made the same once or twise before, yet would he not passe it ouer without great & often consideration: especially, whether hee were right and in the way or no: what pase he held, how neere he were to his waies end, & the like. And thinkest thou (my deer brother) to passe from earth to heauen, & that, by so many hils, & dales, & dangerous places, neuer passed by thee before, & this without any consideration at all? Thou art

deceiued

deceiued if thou thinkst so, for this iourney hath far more neede of consideration, than that, being much more subiect to by-pathes & dangers, euery pleasure of this world, euery lust, euerie dissolute thought, euerie alluring sight, & tempting sound, euerie diuell vpon the earth, or instrument of his (which are infinite) being a chiefe, & lieng in waite to spoile thee, & to destroy thee vppon this way towards heauen.

12 Wherefore I would giue counsel to euerie wise passenger to look well about him, & at leastwise once aday, to enter into consideration of his estate, & of the estate of his treasure which he carrieth with him, in a brickle vessell, as S Paul affirmeth, I meane his soule, which may as soone bee lost by inconsideration, as the smalst, & nicest Iewell in this world, as partly shall appeare by that which hereafter I haue written for the help of this consideration, whereof both I my selfe and all other Christians do stand in so great neede in respect of our acceptable seruice to God. For surely if my soule, or any other did consider attentiuely but a fewe thinges of many which shee knoweth to bee true: shee could not but speedily reforme hir selfe, 2. Cor. 4.

selfe, with infinite mislike and detestation of her former course. As for example, if she considered throughly that her onely comming into this life was to attend to the seruice of God, and that shee notwithstanding attendeth onely, or the most part, to the vanities of the world: that she must giue account at the last day of euerie idle word, and yet that shee maketh none account, not onely of words, but also of euill deeds: that no fornicator, no adulterer, no vserer, no couetous, or vncleane person shall inioy the kingdom of heauen, as the scripture saith, and yet shee thinketh to goe thither, liuing in the same vices: that one only sinne hath bin sufficient to damne many thousandes togither, and yet she being loaden with many, thinketh to escape: that the waie to heauen is hard, strait and painfull, by the affirmation of God himselfe, & yet she thinketh to go in, liuing in pleasure and delites of the world: that al holy saints that euer were (as the Apostles and mother of Christ her self, with all good men since) chose to them-selues to liue an austere life (in painfull labour, profitable to others, fasting, praying, punishing their bodies, and the like) and for all this, liued in

Deut. 6.
Luc. 2.
Mat. 12.
1. Cor. 5.
Ephes. 5.
Gen. 6.
Gen. 19.
Mar. 7.
Act. 1.
1. Cor. 4.
2. Cor. 4.
6. 11. 12.
1. Cor. 9.
Phil. 2.
2. Cor. 2.

feare

feare and trembling of the iudgements of God, & she attending to none of these things, but following her pastimes, maketh no doubt of her own estate: If (I say) my soule or any other did indeede & in earnest consider these thinges, or the least part of a thousand more that might bee considered, and which our Christian faith doth teach vs to be true: she would not wander (as the most part of Christian soules doe) in such desperate perill through want of consideration.

13 What maketh theeues to seeme mad vnto wise men, that seeing so many hanged daily for theft before their eyes, will yet notwithstanding steal againe: but lacke of consideration? And the verie same cause maketh the wisest men of the worlde to seeme verie fooles, and woorse than frantickes vnto GOD and good men, that knowing the vanities of the worlde, and the daunger of sinfull life, doe followe so much the one, and feare so little the other. If a law were made by the authoritie of man, that whosoeuer should aduenture to drinke wine, shoulde without delay holde his hande but halfe an houre in the fire, or in boiling lead, for

A comparison.

Mat.7. Luc.12. Rom.2. 1.Cor.1.2.3. Gal.3.

for a punishment: I thinke many would forbeare wine, albeit naturally they loued the same: and yet a law being made by the eternall maiestie of God, that whosoeuer committeth sinne, shall boile euerlastingly in the fire of hell, without ease or end: many one for lacke of consideration, commit sinne, with as little feare, as they do eat or drinke.

The cõclusion of this chapter.

14 To conclude therefore, consideration is a most necessary thing to bee taken in hand, especially in these our daies, wherin vanitie hath so much preuailed with the most, as it seemeth to be true wisedom, & the contrary thereof, to be meere follie, & contemptible simplicity. But I doubt not by the assistãce of God, & helpe of consideration, to discouer in that which followeth, the error of this matter vnto the discreet Reader, which is not wilfully blinded, or obstinately giuen ouer vnto the captiuitie of his Ghostly enimie (for some such men there be:) of whom God saith as it were pitying and lamenting their case, *They haue made a league with death, and a couenant with hel it selfe:* that is, they wil not come out of the dãger wherin they be, but will headlong cast themselues into euerlasting perdition, rather than by con-

Esai. 28.

consideration of their estate, recouer to themselues eternal life and glorie, from which deadly obstinacie the Lord of his mercie deliuer vs all, that belong vnto him.

CHAP. III.

Of the end for which man was created and placed in this world.

NOw then in the name of almightie God, and with the assistance of his holy spirit, let the christian man or woman desirous of saluation, first of all consider attentiuely, as a good Merchant factor is woont to do, when he is ariued in a strange countrie, or as a Captaine sent by his Prince to some great exploit is accustomed, when hee commeth to the place appointed: that is, to thinke for what cause he came thither, why he was sent, to what end, what to attempt, what to prosecute, what to performe, what shall be expected and required at his hands vpon his returne by him that sent him thither. For these cogitations (no doubt) shall stir him vp to attend to that which he came for, & not to imploy himselfe in impertinent affaires. The like, I say, would I haue a christiã to consider & to aske of himself why

why and to what end was he created of God, and ſent hither into this worlde, what to doe, wherein to beſtowe his daies, he ſhall find for no other cauſe or end, but onely to ſerue God in this life. This was the condition of our creation, and this was the onely conſideration of our redemption, prophecied by Zacharie before: *That wee being deliuered from the handes of our enimies might ſerue him in holineſſe and righteouſneſſe all the daies of our life.*

Deut. 6.
Ioſu. 22.
Gen. 14.
Luc. 1.

The firſt cõſequence

2 Of this it followeth firſt, that ſeeing the end and finall cauſe of our being in this world, is to ſerue God in this life, that whatſoeuer we do, or indeuor, or beſtow our time in, either contrarie, or impertinent to this end, which is only to the ſeruice of God, though it were to gaine all the kingdoms of the earth: yet is it meere vanitie, follie, and loſt labour, and will turne vs one daie to griefe, repentance and confuſion, for that it is not the matter for which wee came into this life, or of which wee ſhall be asked accompt at the laſt day, except it bee to receiue iudgement for the ſame.

The ſecond cõſequence

3 Secondlie, it followeth of the premiſſes, that ſeeing our onely ende and

and busines in this worlde, is to serue God, & that all other earthly creatures are put heere to serue vs to that ende: we should (for our parts) be indifferent to all these creatures, as to riches or pouerty, to health or sicknes, to honour or contempt: and we should desire onely so much, or so litle of the same, as were best for vs to our said end that wee intend: that is to the seruice of God: for whosoeuer desireth or seeketh these creatures more than this, runneth from his end for the which he came hither.

4 By this now may a carefull Christiã take some scantling of his owne estate with God, & make a cõiecture whether he be in the right way or no. For if hee attend onely or principally to this end, for which he was sent hither, that is, to serue God, if his cares, cogitations, studies, endeuours, labours, talk, and other his actiõs, run vpon this matter, & that he careth no more for other creatures, as honor, riches, learning, & the like: thẽ they are necessarie vnto him for this end, which hee pretendeth: if his daies & life (I say) be spent in this study of the seruice of God, then is hee doubtles a most happy & blessed man, and shall at length attaine to the kingdome of God.

5 But if he find himself in a contrary case, that is not to attend to this matter for which onely he was sent hither, not to haue in his heart and studie the seruice of God, but rather some other vanitie of the worlde, as promotion, welth, plesure, sumptuous apparel, gorgious buildings, beuty, or any other thing else that pertaineth not to this ende: if he spend his time (I say) about these trifles, hauing his cares & cogitations, his talk & delight, more in them than about the other great busines, for which hee was sent: then is he in a perillous course leading directly to perdition, except he alter and change the same. For most certain it is, that whosoeuer shal not attend vnto the seruice he came for, shall neuer attaine to the reward promised to that seruice.

6 And because the most part of the worlde not onely of infidels, but also of Christians, do amisse in this point, & do not attend to this thing for which they were only created & sent hither: thence it is that Christ & his holy saints haue al waies spoke so hardly of the smal nũber that are in state of saluation euen amongst christians, & haue vttered some speeches which seeme very rigorous to

Luk. 13. 23.

flesh

flesh & blood, & scarce true, albeit they must be fulfilled: as, that, *It is easier for a camel to go through a needles eie, than for a rich mã to enter into heauen.* The reason of which saying (& many mo) standeth in this, that a rich man or worldling attending to heap riches cãnot attend to do that which he came for into this world, & cõsequently neuer attain heauen, except god work a miracle, & so cause him to contemn his riches, & to vse thẽ only to the seruice of God: as sometimes hee doth, & we haue a rare example in the Gospel of Zacheus, who being a verie rich man, presently vpõ the entering of christ into his house, & much more into his hart by faith, gaue half his goods vnto the poore, & offred withall, that whõsoeuer he had iniured, to him he would make foure-times so much restitution.

Mat. 19. Mar. 10.

Luc. 19.

7 But hereby now may be seene the lamentable state of many thousande christians in the world, which are so far off from bestowing their whole time & trauel in the seruice of God, as they neuer almost think of the same, or, if they do, it is with very little care or attentiõ. Good Lord, how many men & women be there in the world, which bearing the name of Christiãs, scarse spend one

The lamentable state of men of the world.

hour of four & twenty in the ſeruice of God! How many doe beat their braines about worldly matters: & how few are troubled with this care! How many find time to eat, drinke, ſleepe, diſport, deck & paint themſelues out to the world: & yet haue no time to beſtow in this greateſt buſines of al other! How many ſpēd ouer whole daies, weekes, moneths, and yeeres, in hauking, hunting, and other paſtimes, without making account of this matter! What ſhall become of theſe people? What ſhall they ſaie at the daie of iudgement? What excuſe will they haue?

A comparison.

8 If the merchaunt factor (which I ſpake of before) after many yeares ſpēt beyond the Seas returning home to giue accountes to his maiſter, ſhoulde yeeld a reckoning of ſo much time ſpent in ſinging, ſo much in daūcing, ſo much in courting, & the like: who would not laugh at his accoūts? But being further asked by his maiſter, what time he beſtowed on his merchandiſe which hee ſent him for: if he ſhould anſwere: None at all, nor that he euer thought or ſtudied vpon that matter: who would not thinke him worthie of all ſhame & puniſhment? and ſurely with much more

ſhame

ſhame and confuſion ſhall they ſtand at the daie of iudgement, who being placed here to ſo great a buſines, as is the ſeruice of almighty God, haue notwithſtanding neglected the ſame, beſtowing their ſtudies, labors, & cogitatiõs, in the vaine trifles of this worlde: which is as much from the purpoſe, as if men being placed in a courſe to run at a goolden game of infinite price, they ſhould leaue their marke, and ſome ſtep aſide after flies, or feathers in the aire: and ſome other ſtand ſtill gathering vp the dung of the ground. And how were theſe men worthie (trow you) to receiue ſo great a reward as was propoſed to them?

9 Wherfore (deere Chriſtian) if thou be wiſe cõſider thy caſe while thou haſt time, follow the Apoſtles counſell, examine thy own works, and waies, and deceiue not thy ſelf. Yet maieſt thou haue grace to reforme thy ſelfe, becauſe the daytime of life yet remaineth: the dreadfull night of death will ouertake thee ſhortly when there will be no more time of reformation. What will all thy labour and toile in procuring of worldly wealth, profit or comfort thee at that houre, when it ſhall be ſaide to thee, as Chriſt ſaid to thy like in the Goſpell,

Gal. 6.

Iohn. 9.

when hee was now come to the top of his worldly felicitie: *Thou foole, this night* Luc.12. *ſhal they take awaie thy ſoule, and then who ſhall haue the thinges, which thou haſt gotten togither?* Beleeue me (deer brother) for I tell thee no vntrueth, one houre beſtowed in the ſeruice of God, will more comfort thee at that time, than an 100. yeeres beſtowed in aduancing thy ſelfe & thy houſe in the world. And if thou mighteſt feele nowe the caſe, wherein thy poore hart ſhal be then, for omitting of this thing, which it ſhoulde moſt haue thought vpon: thou wouldeſt take from thy ſleepe, & from thy meat alſo to recompence thy negligence for the time paſt. The difference betwixt a wiſe man & a foole is this, that the one prouideth for a miſchief while time ſerueth: but the other, when it is too late.

10 Reſolue thy ſelfe therefore good Chriſtian while thou haſt time. Reſolue thy ſelfe without delay, to take in hand preſently and to applie for the time to come, the great and weighty buſines for which thou waſt ſent hither: which onely indeed is weightie & of importance: and al others are meere trifles & vanities, but onely ſo far forth as they concerne this. Beleeue not the world, which

for

for running awry in this point, is detested by thy Sauiour: and euerie friende thereof, prouounced an enimie to him by his Apostle. Saie at length vnto thy Sauiour, I do confesse vnto thee O lord, I do confesse & cãnot deny, that I haue not hitherto attended to the thing for which I was created, redeemed, and placed heere by thee: I do see mine error, I cannot dissemble my greeuous fault: & I do thank thee tenne thousand times, that thou hast giuen me the grace to see it, while I maie yet by thy grace amend it: which by thy holy grace I doe mean to doe, & without delaie to alter my course: beseeching thy diuine maiestie, that as thou hast giuẽ me this light of vnderstanding to see my danger, and this good motion to reforme the same: so thou wilt continue towardes me thy blessed assistance, for performance of the same, to thy honour and my soules health, Amen.

Iohn. 7.8.2. 1.Iohn.2.

A praier.

CHAP. IIII.

Of the end of man in particular: & of 2. speciall things required at his hands in this life.

HAuing spoken of the ende of man in generall in the former chapter, & shewed that it is to serue God, it seemeth

meth conuenient (for that the matter is of great & singular importaunce) to treat somewhat more in particular, wherein this seruice of God doth consist: that thereby a christian may iudge of himselfe, whether he performe the same or no: & consequently whether he do the thinges for which he was sent into this world.

Two partes of our ende in this life.

2 First therefore it is to be vnderstood, that the whol seruice which God requireth at a christian mans hands in this life cõsisteth in two things: the one to flie euill: and the other to doe good. And albeit these two thinges were required of vs also before the comming of Christ (as appeareth by Dauid whose commandement is generall: *Decline frõ euil and do good:* and by Esay the Prophet whose wordes are: *Leaue to do peruersly, & learne to do well.*) Yet much more particularly, & with farre greater reason are they demaunded at the hands of christian people, who by the death & passiõ of their redeemer, do receiue grace and force to be able in some measure to performe these two things, which the law did not giue, albeit it commaunded the same.

Psalm.36. Esai.3.

Rom.6.

3 But now we being redeemed by Christ,

Christ, & receiuing from him not only the renewing of the same commandement, for the performance of these two things, but also force and abilitie by his grace whereby we are made somewhat able to doe the same: we remaine more bound thereto in reason and duty than before, for that this was the fruit & effect of christ his holy passion, as S. Peter saith: *That we being dead to sin, should liue to righteousnes.* Or as S. Paul more plainly declareth the same when he saith: *The grace of God our sauiour, hath appeared to all men, instructing vs to this end, that we renoũcing all wickednes, & worldly desires, should liue soberly, iustly, and Godly in this world.*

1. Pet. 2.

Titus. 2.

4 These two things then are the seruice of God, for which we were sent into this world: the one to resist sinne: the other to follow good workes. In respect of the first we are called souldiers, and our life a warfare vpon the earth: for that as souldiers doe alwaies lie in waite to resist their enemies, so ought wee to resist sinne & the temptations therof. And in respect of the seconde, we are called labourers, stewards, farmers; and the like, for that these men attende diligently to their gaine and increase of substance in this life: so shoulde we doe

Two parts of the seruice of god.
Iohn. 7.
2 Cor. 10.
1. Tim. 1.
2. Tim. 2.
Phil. 1.
Heb. 10. and 12.
Mat. 9. 10. 20.
Luc. 10.
1. Tim. 5.
Psal. 123.
Mat. 13.

good works, to the glory of God, & benefit of others here in this life.

5 These therefore are two speciall pointes which a Christian man should meditate vpon: two speciall exercises wherein he should be occupied: two speciall legs whereupon hee must walke in the seruice of God: & finally, two wings whereby he must fly & mount vp vnto a christiã life. And whosoeuer wanteth either of these, though he had the other, yet can he not ascend to any true godlines, no more than a bird can fly lacking one of her wings. I say that neither innocency is sufficient without good workes: nor good workes any thing aueilable, where innocency from sin is not. The later is euident by the people of Israell, whose sacrifices, oblations, praiers, & other good workes cõmended & cõmanded by God himselfe, were oftentimes abominable to God, for that the doers thereof liued in sin and wickednes, as at large the Prophet Esay declareth. The former also is made apparant by the parable of the foolish virgins, who albeit they were innocẽt from sin, yet because they gaue not attendance, they were shut out of the doores. And at the last daie of iudgement Christ shall say to the damned,

Esai.1.
Mat.25.
Luc.13.
Mat.25.

damned, becauſe you clothed mee not, fed mee not, & did not other deedes of charitie appointed to your vocation: therefore go you to euerlaſting fire, &c. Both theſe points then are neceſſary to a chriſtian to the ſeruice of god: & ſo neceſſary, as one without the other auaileth not, as I haue ſaid. And touching the firſt which is reſiſting of ſin, we are willed to do it euen vnto death, & with the laſt of our blood (if it were need) & in diuers places of ſcripture, the holie ghoſt willeth vs moſt diligently to prepare our ſelues to reſiſt the diuell manfully, which tempteth vs to ſin: & this reſiſtãce ought to be made in ſuch perfect maner as we yeeld not wittingly & willingly to any ſinne whatſoeuer, either in work, word, or cõſent of heart, inſomuch that whoſoeuer ſhould giue ſecret conſent of mind to the performance of a ſin if he had time, place & ability therunto, is cõdẽned by the holy ſcripture in that ſin, euen as if he had cõmitted the ſame now in act. And touching the 2. which is good works, we are willed to do thẽ abũdantly, diligẽtly, ioyfully, & inceſſãtly, for ſo ſaith the Scripture: *Whatſoeuer thy hand cã do, do it inſtantly.* And again, *Walk worthy of God, fructifieng in euery good work.*

How we ought to reſiſt ſin.

Heb. 12. Ephe. 5. Iacob. 4. 1. Pet. 5.

Mat. 5.

Exod. 12. Deut. 5.

How we muſt doe good works.

Eccle. 9. Eccle. 14.

And

Gal. 6. 1. Cor. 15. And againe S. Paul saith: *Let vs do good workes vnto al men.* And againe in the very same place, *Let vs neuer leaue off to doe good, for the time will come when we shal reap without ende.* And in another place hee willeth vs, *To be stable, immoueable, and aboundant in good workes, knowing that our labour shall not be vnprofitable.*

A descriptió of a christian. 6 By this it may be seene (deare brother) what a perfect creature is a good Christian, that is, as S. Paul describeth him: *The handworke of God, & creature of Christ to good workes, wherein he hath prepared that hee should walke.* Ephes. 2. It appeareth (I say) what an exact life the true life of a Christian is: which is a continuall resistance of all sinne, both in thought, word & deed, & a performance or exercise of all good workes, that possibly he can deuise to doe. What an angelicall life is this? Nay more than angelical, for that Angels being now placed in their glory, haue neither temptation of sin to resist, nor can doe any worke (as we may) for to increase their farther glory.

The perfection of a christiā life. 7 If Christians did liue according to this their duty, that is, in doing all good that they might, & neuer consenting to euill: what need there almost any temporal lawes? What a goodly com-

mon

mon wealth were christianity? who will not maruel at the rare examples of many good fore-fathers of ours, wherein such simplicitie, such trueth, such conscience, such almes deedes, such sinceritie, such vertue, such religion and deuotion, is reported to haue been? The cause was for that they studied vpon these two pointes of a Christian mans dutie, and laboured for the performance thereof, euery man as God gaue him grace. And we because we looke not into these matters, are become as loose and wicked in life, as euer the Gentiles or infideles were. And yet is God the same God stil, & will accept at our hands no other account, than he did of those forefathers of ours, for the performanee of these two partes of our duty towardes him.

What then shall become of vs; which do not liue in any part as they did? And to enter yet somewhat more into the particular cõsideration of these things, who is there now adaies amongst common christians (for no doubt there bee in secret many seruantes of God which doe it) but of those which beare the name of Christians and most stirre abroade in the worlde, who is there (I say) that taketh any paine about the

first

first point, that is touching the resisting of the concupiscence of sin: Which concupiscence, or naturall motion of sinne remaining in vs, as a remnant of our naturall malady in punishmēt of the sin of our first father Adam, is left in vs now after baptisme, *ad agonē*, that is, to striue withal, & to resist. But alas how many be there which doe resist (as they should) these euil motions of concupisence? who doth euer examin his conscience of the same? who doth not yeeld cōmonly consent of hart, to euery motion that commeth with pleasure: of couetousnes, of anger, of reuenge, of pride, of ambitiō, & (aboue al) of lechery, & other filthy sins of the flesh, knowing notwithstāding (by the protestation of our Sauiour Christ himself) that euery such consent of hart, is as much in substance of sin, as the act, and maketh the soule guiltie of eternal damnation.

Aug. lib. 2. cont. Iuli. & li. 1. de pec. mer. cap. vlt. Io. Cass. lib 5. ca. 12. & deinceps.

Mat. 5.

8 It is a wonderfull matter to consider, and able to make a man astonied to thinke, what great care, feare, diligence, and labour, good men in ould time did take about this matter of resisting sinne, and how litle we take now. Iob the iust hauing lesse cause to feare than we, saith of himselfe: *I did feare all my doings (O*

Iob 9.

Lord)

Lord) considering that thou doest not pardon such as offend thee: But the good King Dauid which hadde nowe tasted Gods heauie hande for consenting to sinne before sheweth himselfe yet more carefull and fearefull in the matter, when he saith: *I did meditate in the night time together with my heart, and it was my whole exercise, and I did brush or sweepe mine owne spirits within me.* What a diligent examination of his conscience, thoughts and cogitations was this in a king? And all this was for the auoiding and resisting of sinne: as also it was in S. Paul, who examined his owne conscience so narrowly, and resisted all temptations with such diligence, and attention, as hee could pronounce of himselfe, that to his knowledge he was in his ministerie guilty of nothing: albeit he doth confesse in an other place, that he had most vile and strong temptations of the flesh laide vpon him of the Diuell by Gods appointment. Yet by the grace of Christ he resisted and ouercame all. For the better performance whereof, it is likely that hee vsed also these externall helpes and remedies of true fasting, earnest praying, diligent watching, and seuere chastising of his body,

Psalm. 76.

1. Cor. 2.

2. Cor. 12.

by

by continuall and most painfull labor in his vocation, whereof he maketh mention in his writings. As also al godly men (by his example) haue vsed the like helps since, for the better resisting of sinfull temptations when neede required, and the like. Whereof I could heere recite great store of examples out of the holy Fathers: which would make a mā to wōder & be affraid also (if he were not past feare) to see what extreeme pain & diligence those first Christians tooke, in watching euery litle sleight of the Diuell, and in resisting euery litle temptation or cogitation of sin: whereas we neuer think of the matter, nor make account either of cogitation, consent of heart, word, or worke: but do yeeld to al, whatsoeuer our concupiscence moueth vs vnto, do swallow downe euery hooke laid vs by the Diuell: & most greedily do deuour euery poisoned pleasant bait, which is offered by the enemy for the destruction of our soules; and thus much about resisting of sinne.

2.Cor.6. & 11. 1.Tim.1. 1.Cor.9.

Remedies vsed by the ancient fathers for resisting of sinne.

How much we faile in doing good workes.

9 But now touching the second point which is continuall exercising of our selues in good workes, it is euident in it selfe, that we vtterly faile (for the most part of vs) in the same. I haue shewed before

before how wee are in Scripture commaunded to do them, without ceasing, & most diligently whiles we haue time of day to do them in: for as Christ saith: *The night will come when no man shal worke any more.* I might also shew how certaine of our forefathers the Saintes of God, were most diligent & carefull in doing good works in their daies, euen as the husbandman is careful to cast seede into the ground whiles faire weather lasteth, & the merchaunt to laie out his mony whiles the good market endureth. They knewe the time woulde not last long which they had to worke in: & therefore they bestirred them-selues whiles opportunitie serued: they neuer ceased, but came from one good worke to an other, well knowing, what they did, and how good & acceptable seruice it was vnto God.

Iohn. 6.

Gal. 6.
Phil. 2.

10 If there were nothing else to proue their wonderfull care & diligence herein: yet the infinite monumentes of their almesdeedes, yet extant to the world, are sufficient testimonies of the

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* Although many such things were done to superstitious and verie ill vses; yet euen then also were they sometimes sufficient testimonies of a great care to do well (so farre as their knowledge serued thē, in so many as did not wilfully er, but were desirous to know the truth, & to do accordingly. And so may also those be (in such a sense) examples to vs.

same

same: to wit, the infinite Churches builded, & indued with great and abundant maintenance for the ministers of the same: so many schooles, colledges, Vniuersities: so many bridges, highwaies and publike commodities. Which charitable deedes (and a thousande moe both priuate and publike, secrete and open, which I cannot report) came out of the purse of our good Ancesters: who oftentimes not onely gaue of their aboundance, but also saued from their owne mouthes, and bestowed it vpon deedes of charitie, to the glorie of God, and benefit of others. Whereas we are so farre off from giuing awaie our necessaries, as we will not bestow our verie superfluities: but will imploy them rather vpon haukes and dogs, and other brute beastes, and sometimes also vpon much viler vses, than to the reliefe of our poore brethren.

18 Alas (deere brother) to what a careless and sensleſſe estate are wee come, touching our owne saluation and damnation? S. Paul crieth out vnto vs: *Woorke your owne saluation with feare and trembling*: and yet no man (for that) maketh account thereof. S Peter warneth vs grauely and earnestly: *Brethren,* Phil. 2.

take

take you great care to make your vocation & election ſure by good workes: and yet who (almoſt) will thinke vpon them? Chriſt himſelf thundereth in theſe words, *I tell you, make your ſelues friends (in this world) of vniuſt mammon, that when you faint they may receiue you into eternall tabernacles.* And yet for all that we are not mooued herewithall: ſo dead wee are and lumpiſh to al goodnes. 2.Pet. 1. Luc.16.

12 If God did exhort vs to good deeds for his own cõmoditie, or for any gaine that he is to take thereby: yet in reaſon we ought to pleaſure him therin, ſeing we haue receiued al from his only liberalitie before. But ſeeing he asketh it at our hands for no need of his own, but only for our gain, and to pay vs home again with aduantage: it is more reaſon we ſhould harken vnto him. If a cõmon honeſt man vpon earth ſhould inuite vs to do a thing, promiſing vs of his honeſtie a ſufficient reward, we ſhould beleeue him: but God making infinite promiſes vnto vs in ſcripture of eternall reward to our well doing (as that we ſhall eat with him, drinke with him, raigne with him, poſſeſſe heauen with him, and the like) can not mooue vs notwithſtanding to woorkes of charitie. Luc.22. Mat.13. Rom.8. Apo.22.

But

But beecauſe thoſe forefathers of ours were mooued herewithall, as hauing heartes of ſofter mettall than ours are of, therefore they brought forth ſuch aboundant fruit, as I haue ſhewed.

13 Of all this then that I haue ſaide, the godly chriſtian may gather, firſt, the lamentable eſtate of the world at this day, when amongeſt the ſmall number of thoſe which beare the name of Chriſtians, ſo many are like to periſh for not perfourming of theſe two principall pointes of their vocation. Secondly, hee may gather the cauſe of the infinite difference of reward, for good & euill in the life to come, which ſome men will ſeeme to maruell at: but in deede is moſt iuſt & reaſonable, conſidering the great diuerſitie of life in good and euill men whiles they are in this world. For the good man doth not only indeuor to auoid ſin: but alſo by reſiſting the ſame, dayly and hourely increaſeth in the fauour of God. The looſe man by yeelding conſent to his concupiſcence, doth not onely loſe the fauour of God, but alſo doubleth ſin vpon ſin without number. The good mā, beſides auoiding ſin, doth infinite good workes, at the leaſtwiſe in deſire & hart, where greater abilitie ſerueth

The different ſtate of a good & euill man at the day of death.

ueth not. But the wicked man neither in hart nor deede doth any good at all, but rather ſeeketh in place therof to do hurt. The good man imploieth all his minde, heart, words, & hands to the ſeruice of God, & of his ſeruaunte s for his ſake. But the wicked man bendeth all his force and powers both of bodie and minde, to the ſeruice of vanities, the world & his fleſh. Inſomuch, that as the good man encreaſeth hourly in the ſeruice of God, to which is due increaſe of grace & glorie in heauen: ſo the euill from time to time, in thought, worde or deed, or in all at once, heapeth vp ſin & damnation vpon himſelfe, to which is due vengeance, & increaſe of tormentes in hell, & in this contrary courſe they paſſe ouer their liues for twenty, thirty, or fortie yeares, and ſo come to die. And is it not reaſon now, that ſeeing there is ſo great diuerſitie in their eſtates: there ſhould be as great or more diuerſitie alſo, in their reward? Eſpecially ſeeing God is a great God, & rewardeth ſmall things with great wages, either of euerlaſting glorie, or euerlaſting paine. Thirdly and laſtly, the diligent & carefull Chriſtian may gather of this, what great cauſe hee hath to put in practiſe the

the godly counsell of S. Paule, which is,
Gal.6. *That euerie man should proue and examine his owne works.* And so be able to iudge of himselfe, in what case he standeth: and if vpon this examination he finde himselfe awry, to thanke God of so great a benefite, as is the reueiling of his daunger, whiles yet there is time and place to amend. No doubt many perish dayly by Gods iustice in their owne grosse ignorance: who if they had receiued this speciall fauour, as to see the pit before they fell in, it may be, they would haue escaped the same. Vse Gods mercie to thy gaine then (gentle brother) and not to thy further damnation. If thou see by this examination, that hitherto thou hast not led a true christian life: resolue thy selfe to begin now, and cast not away wilfully that precious soul of thine, which Christ hath bought so deerly, and which he is most readie to saue, and to indue with grace and eternall glorie, if thou wouldest yeeld the same into his handes, and be content to direct thy life according to his most holie, easie, and sweete commaundementes.

CHAP.

CHAP. V.

Of the ſeuere account that we muſt yeeld to God of the matters aforeſaid.

AMongſt other pointes of a prudent ſeruant this is to bee eſteemed one principall, to conſider in euerie thing committed to his charge, what account ſhall be demaunded touching the ſame: alſo what maner of man his maiſter is: whether gentle, or rigorous, milde or ſterne, careleſſe or exquiſite in his accounts: alſo whether he be of abilitie to puniſh him at his pleaſure, finding him faultie: and finallie, how he hath dealt with others before in like matters: for according to theſe circumſtances (if he be wiſe) he will gouerne himſelfe & vſe more or leſſe diligẽce in the charge committed.

A principal point of wiſedom in a ſeruant.

The like wiſedome would I counſell a Chriſtian to vſe, in the matters before recited: to wit, touching our ende for which God ſent vs hither, and the two principall pointes thereof enioyned for our exerciſe in this life: to conſider (I ſay) what account wee ſhall bee demaunded for the ſame, in what manner, by whome, with what ſeueritie

A neceſſary conſideration.

seueritie, with what daunger of punish-
ment, if we be found negligent & reck-
lesse therein.

3 For better vnderstanding whereof, it is to be noted first, with what order, & and with what ceremonies & circum-stances God gaue vs this charge or rather made & proclaimed this lawe of our behauiour & seruice towardes him. For albeit he gaue the same commandement to Adam in the first creation, & imprinted it afterwardes by nature into the heart of each man before it was written (as S. Paul testifieth) yet for more plain declarations sake, & to conuince vs the more of our wickednes (as the same Apostle noteth) he published the same law in writing tables, vppon the mount Sinay: but with such terrour, and other circumstances of maiestie (as also the Apostle noteth to the Hebrewes) as may greatly astonish the breakers thereof. Let a man reade the nineteenth chapter of Exodus, and there hee shall see what a preparation there was for the publishing of this law. First God calleth Moses vp to the hill, & there reckoneth vp many of the benefits which he had bestowed vpon the people of Israell: & promiseth them ma-

Rom. 2.
Rom. 7.
Gal. 3.
Heb. 12.
Exod. 19.
The dreadfull publication of the law.

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ny mo, if they would keep the law which he was then to giue thé. Moiſes went to the people, and returned anſwer again, that they would keep it. Thé cauſed god the people to be ſanctified againſt the third day, to waſh all their garments, & that no man ſhuld cõpany with his wife: alſo to be charged that none vpon pain of death ſhould preſume to mount vp to the hil but Moſes alone, and that whoſoeuer ſhoulde dare but to touch the hill, ſhould preſently bee ſtoned to death. When the third daie was come, the Angels (as S. Steeuen interpreteth it) were readie to promulgate the law. The trumpets ſounded mightily in the ayre: great thunder brake out from the skie, with fierce lightnings, horrible clouds, thick miſtes, and terrible ſmoke riſing from the mountaine. And in the middeſt of all this maieſtie, & dreadfull terrour: God ſpake in the hearing of all: *I am thy Lord god which haue brought thee out of the land of Egypt: me onely ſhalt thou serue*: and the reſt which followeth, containing a perfect deſcription of our duty in this life, commonly called the ten commandements of God.

Acts.7.

Exo.20. Deut.5.

4 All which terrour and maieſtie, the apoſtle himſelfe, as I haue ſaid, appli-

Heb.12.

eth to this meaning, that wee shoulde greatly tremble to breake this Law, deliuered vs with such circumstances of dread and feare: signifieng also hereby, that the exaction of this law, must needs bee with greater terror at the day of iudgement, seeing that the publication thereof was with such astonishment & dread. For so we see alwaies great Princes lawes to be executed vpon the offéders with much more terror than they were proclaimed. And this may be a forcible reason to mooue a Christian to looke vnto his duty.

Gods punishments.

5 Secondly, if we consider the sharpe execution vsed by God vpon offenders of his Law, both before it was written & since; we shall finde great cause of feare also: as the wonderful punishment vpon Adam, and so many millions of people besides for his one fault: the drouning of the world together: the burning of Sodó & Gomorra with brimstone: the reprobatiõ of Saul: the extreme chastisement of Dauid, and the like. Which all being done by God with such rigor, for les & fewer sinnes than ours are, & also vpõ them, whom he had more cause to spare than he hath to tolerate vs: may be admonishments what we must look for a

Gen. 3.
Gen. 7.
Gen. 19.
1. Reg. 28.
2. Reg. 12.

God

Gods handes, for breach of this law of ſeruing him in this life.

Chriſtes ſpeeches.

6 Thirdly, if we conſider the ſpeeches and behauior of our Lord and maiſter Chriſt in this matter, we ſhal haue yet more occaſion to doubt our own caſe: who albeit he came now to redeem vs, and to pardon al, in al mildnes, humilitie, clemencie, and mercie: yet in this point of taking accoũts, he is not wont to ſhew but auſteritie & great rigor, not onlie in wordes, and familiar ſpeeches with his Apoſtles: but alſo in examples and parables to this purpoſe. For ſo in one parable hee damneth that poore ſeruant to hel (where ſhould be weeping and gnaſhing of teeth) onelie for that he had not augmented his talent deliuered him. And Chriſt confeſſeth there of himſelfe, that hee is a harde man, reaping where he ſowed not, and gathering where hee caſt not abroad: expecting alſo aduantage at our hãds, for the talentes lent vs, and not accepting onelie his owne againe. And conſequently threatning much more rigor to them which ſhal miſpend his talents, as the moſt of vs doe. Againe, he damneth the ſeruant whom he found aſleepe: hee damneth the poore man,

Mat. 25.

Mat. 24.

Mat. 22.

which was compelled to come in to the wedding, only for that he came without a wedding garmẽt: he dãned the 5. foolish virgins, for that they had not their oile with them, & were not ready (iump at the verie houre) to goe in with him, & would not know thẽ when they came after: & finally, he promiseth to damne al those (without exception) which shal work iniquitie, as S. Mat testifieth.

Mat. 25.

Mat. 13.

7 Moreouer, being asked by a certain ruler on a time, how he might be saued: he wold giue him no other hope (so long as he sought saluation by his workes) though he were a prince, but only this: *If thou wilt enter into life, keepe the commãdements of God.* And talking with his Disciples at another time of the same matter, he giueth them no other rule of their life, but this: *If ye loue me keep my cõmãdemẽts.* As who should say, if you were neuer so much my disciples, if ye breake my commandements, there is no more loue nor friendship betwixt vs. And S. Iohn (which best of all others knew his meaning heerein) expounded it in this sense; when he saith: *If a man* (saith he) *knoweth God: & yet keepeth not his cõmandements, he is a liar, and the truth is not in him.* And more yet (to take away all hope

Luc. 18.

Mat. 19.

Iohn. 14.

Iohn 2.

hope of expectation from his disciples of any other way pleasing him than by keeping his cõmandements) he saith in another place, that *He came not to take away the law but to fulfil it:* and straightway he inferreth vpon the same: *Whosoeuer therefore shall breake one of the least of these cõmandemẽts shal be called the least in the kingdome of heauen.* For which cause at his departure out of the worlde, the verie last wordes that he spake to his Apostles were these, that *They should teach men to obserue al his cõmãdmẽts whatsoeuer.* Mat. 5. Mat. 28.

8 By which appeareth the seuere meaning that Christ had touching our account for the keeping of his cõmandemẽts in this life. The which also may be gathered by that, being asked whether the number were small of thẽ that shuld be saued, he counselleth men to striue to goe into the strait gate: for that, many should be shut out, yea euen of them which had eaten and drunkẽ with him, & had inioied the corporal presence of his blessed bodie, but had not regarded to liue as hee commaunded them. In which case hee signifieth, that no respect or friendship must take place with him at the last daie: for which cause hee saide to the man whom hee Luc. 13.

had healed at the fish pooles side in Ierusalē: *Behold, now thou art whole, see thou*
Iohn. 5. *sin no more, least worse come to thee thā before.* And generally he warneth vs in S.
Mat. 5. Matthewes Gospel, that we agree with our aduersaries, & make our accounts strait in this life: otherwise we shal paie the vtmost farthing in the life to come.
Mat. 12. And yet more seuerely he saith in another place: that *We shal rēder account at the day of iudgement, for euerie idle woord which we haue spoken.*

9 Which day of iudgement he warneth vs of before, & foretelleth the rigor & danger in sundry places of holie scripture, to the end we should preuent the same: & so direct our liues while we haue time in this world, as we may present our selues at that day without fear & danger, or rather with great ioy and comfort: when so many thousandes of wicked people shall appeere there, to their eternal confusion.

Of the day of iudgement. 10 And because there is nothing which so fitly sheweth the seueritie of Christ in taking our account at the last day, as the order & manner of this iudgement described most diligently by the holie scripture it selfe: it shall make much for our purpose, to consider the same. And

Two iudgements after death. first

firſt of all, it is to be noted that there be two iudgements appointed after death: whereof the one is called particular, whereby each mā preſently vpon his departure from this world, receiueth particular ſentence, either of puniſhmēt, or of glory, according to his deedes in this life (as Chriſtes own words are) whereof we haue exāples in Lazarus & the rich glutton, who were preſently caried the one to pain, the other to reſt, as S. Luke teſtifieth. And to doubt of this were obſtinacy as S. Auſten affirmeth. The other iudgement is called generall, for that it ſhalbe of all men togither in the end of the world, where ſhal a final ſentence be pronounced (either of reward or puniſhmēts) vpon al mē that euerliued according to the works, which they haue don, good or bad, in this life: & afterward neuer more queſtion bee made of altering their eſtate: that is, of eaſing the pain of the one, or ending the glory of th'other.

Iohn. 5. Mat. 25. & 16. Luk. 16.

Lib. 2. de anima. ca. 4.

2. Cor. 5.

11 Nowe as touching the firſt of theſe two iudgementes, albeit the holie auncient fathers, eſpecially Sainct Auſten, doe gather and conſider diuers particulars of great ſeueritie and feare (as the paſſage of our ſoule from the bodie to the tribunall ſeate of GOD,

The particular iudgement.

Aug. tract. 49. in Io.

of account.

vnder the custodie both of good & euill angels, the feare she hath of them: the sodaine strangenesse of the place where she is: the terrour of Gods presence: the strait examination she must abide: and the like) yet for that the most of these things are to bee considered also in the second iudgement which is general: I wil passe ouer to the same, noting only certain reasõs yeelded by the holy fathers, why God after the first iudgement wherin he had assigned to ech man according to his deserts in particular, would appoint moreouer this second general iudgement. Wherof the first is, for that the bodie of man rising frõ his sepulcher, might be partaker of the eternal punishment or glory of the soule: euen as it hath been partaker with the same, either in vertu, or vice in this life.

Why there be 2 iudgements appointed.

1

The second is, that as Christ was dishonored and put to confusion here in the world publikely: so much more he might shew his maiesty and power at that day in the sight of all creatures: and especially of his enemies.

2

The third is, that both the wicked and good might receiue their reward openly, to more confusion, and hart-grief of the one, and to the greater ioy and triumph of the other,

3

ther, who commonly in this world haue been ouer-borne by the wicked. The fourth is, for that euill men when they die, doe not commonly carry with them all their demerit and euill: for that they leaue behind them either their euill example, or their children, and familiars corrupted by them: or elſe bookes and meanes which may in time corrupt others. All which being not yet done, but comming to paſſe after their death, they cannot ſo conueniently receiue their iudgement for the ſame preſently: but as the euill falleth out, ſo their paines are to bee increaſed. The like may bee ſaied of the good. So that (for examples ſake) Saint Paules glory is increaſed daily & ſhal be vnto the worldes end, by reaſon of them that daily profit by his writings & example: and the paine of the wicked are for the like reaſon daily augmented. But at the laſt day of iudgement, ſhall be an end of al our doings, and then ſhall it be ſeen euidently, what eeh man is to haue in the iuſtice, and mercie of God.

4

Conſider well this reaſō good reader.

12 To ſpeake then of this ſeconde iudgement generall & common for all the worlde, wherein as the Scripture ſaith: *God ſhal bring into iudgement euery*

Of the generall day of iudgement. Eccl. 12.

error which hath been committed. There are diuers circumstances to be considered, & diuers men do set down the same diuersly: but in mine opinion, no better, plainer, or more effectuall declaration can be made therof, thā the verie scripture maketh it selfe, setting forth vnto vs in most significant words, all the maner, order and circumstances with the preparation thereunto as followeth.

Luc. 21. Mat. 24. Mark. 13 13 At that day, there shal be signes in the sun, & in the moone, & in the stars: the sun shal be darckned: the moon shal giue no light: the stars shall fal from the skies: & al the powers of heauen shalbe moued: the firmament shal leauc his situation with a great violence: the elements shall be dissolued with heat: and the earth, with all that is in it, shalbe cōsumed with fire: the earth shal moue off her place, & shall flie like a litle deer or sheep. The distres of nations vpon the earth shall be great, by reason of the cōfusion of the noise of the sea & fluds, and men shal wither away for fear and expectation of these thinges, that then shall come vpō the whole world. And thē shal the signe of the son of man appeere in the skie, & then shal all the tribes of the earth mourne & waile: & they shall see the

Esai. 13.

the ſon of man comming in the cloudes of heauen with much power & glorie, great authoritie, & maieſty. And then in a moment, in the twinckeling of an eie, he ſhall ſend his angels with a trumpet & with a great crie at midnight, & they ſhall gather together his elect from the four parts of the world, from heauen to earth. All muſt be preſented before the iudgement ſeat of Chriſt, who will bring to light thoſe things which were hidden in darckeneſſe, & wil make manifeſt the thoughts of mens hartes: and whatſoeuer hath been ſpoken in chambers in the eare, ſhall be preached on the houſe toppe. Account ſhalbe asked of euerie idle word, and hee ſhall iudge our very righteouſneſſe it ſelfe. Then ſhal the iuſt ſtand in great conſtancie, againſt thoſe which haue afflicted them in this life: & the wicked ſeeing that, ſhalbe troubled with an horrible feare, & ſhal ſay to the hils: fall vpon vs, & hide vs from the face of him that ſitteth vpō the throne, & from the anger of the Lamb, for that the great day of wrath is come. Then ſhall Chriſt ſeparate the ſheepe from the goates, and ſhal put the ſheepe on his right hand, and the goates on the left, and ſhall ſay to thoſe on the right

1.Cor.1.
Mat.25.
2.Cor.5.
1. Cor.4.
Luc.12.
Pſal.74.
Sap.5.
Luc.23.
Apoc.6.
Mat.5.

right hand: Come ye blessed of my Father, posses the kingdome prepared for you, from the beginning of the world: I was hungerie and you gaue me to eate: I was a stranger & you gaue me harbour: I was naked and you clothed me: I was in prison, and you came to me. Then shall the iust say, O Lord, when haue we done these things for thee? And the king shal answere: truely when you did them to the least of my brothers, you did it to me. Then shall hee say to them on his left hand: depart from me (you accursed) into euerlasting fire, prepared for the Diuel and his angels; for I was hungry and you fed me not; I was a stranger, & you harboured me not; I was naked, & you clothed me not: I was sick, & in prison, and you visited me not. Then shall they say: O Lord, when haue we seene thee hungry, or thirstie, or a stranger, or naked, or sick, or in prison, & did not minister vnto thee? And he shal answere: Verily, I tel you, seeing you haue not don it to one of these lesser, you haue not done it to me. And then these men shall goe into eternall punishment: and the iust into life euerlasting.

14 Tell me what a dreadful preparation is here laide downe? How many cir-

circumstances of feare & horror? It shalbe (saith the scripture) at midnight, whē commonly mē are asleep: it shalbe with hideous noise of trumpets, sound of waters: motion of the elements: what a night will that be troest thou, to see the earth shake: the hils and dales mooued from their places: the moone darkened, the starres fall downe from heauen, the whole element shiuered in pieces, and al the world in a flaming fire?

15 Can any toung in the world expresse a thing more forcibly than this matter is expressed by Christ, the Apostles, and prophets themselues? What mortal hart can but tremble in the midst of this vnspeakable terror? Is it maruell if the very iust men & the angels themselues are said to fear it? And then as (S. Peter reasoneth;) *If the iust shal scarce be saued: where shal the wicked man, & sinner appeer?* 1. Pet. 4. What a dreadfull day wil that be for the careless & loose Christian (which hath liued pleasantly in this world) when he shall see so infinite a sea of feares & miseries to rush vpon him?

16 But besides all these most terrible & fierce preparatiōs, there wil be manie other matters, of no lesse dreadfull consideration; as to see all sepulchers open

at

Of account.

at the ſound of the trumpet, & to yeeld foorth all their dead bodies, which they haue receiued from the beginning of the world: to ſee al men, women & children, kings, & queenes, princes & potentates to ſtand there naked in the face of al creatures: their ſin reueiled, their ſecret offences laid open, don & cõmitted in the cloſets of their palaces, & they cõ ſtrained & cõpelled to giue accounts of a thouſand matters, whereof they would diſdaine to haue bin told in this life: as how they haue ſpent the time: how they haue imploied their wealth: what behauiour they haue vſed towardes their brethren: how they haue mortified their ſẽſes: how they haue ruled their appetites: how they haue obeied the inſpirations of the holy Ghoſt: and finally how they vſed all good gifts in this life?

The demandes at the laſt day.

17 O (deere brother) it is vnpoſſible to expreſſe what a great treaſure a good conſcience will be at this day: it will bee more worth than ten thouſand worlds: for wealth will not helpe: the Iudge will not be corrupted with money: no interceſſion of worldly friends ſhall preuaile for vs at that day, no not of the Angels themſelues: whoſe glory ſhall be then as the Prophet ſaith: *To bind Kings in fet-*

ters,

ters, & noble mẽ in iron manacles, to execute vpon them the iudgement preſcribed, & this ſhalbe glorie to all his ſaints. Alas, what wil al thoſe wiſe people doe then, that now liue in delites, and can take no paine in the ſeruice of God? What ſhift will they make in thoſe extremities? Whither wil they turne them? Whoſe helpe will they craue? They ſhall ſee all thinges crie vengeance about them: all thinges yeeld them cauſe of feare and terrour: but nothing to yeeld them any hope or comfort. Aboue them ſhalbe their iudge offended with them for their wickednes; beneath them hell open, and the cruell fornace readie boiling to receiue them: on the right hand ſhall bee their ſinnes accuſing them; on the left hand the diuels readie to execute Gods eternal ſentence vpon them: within thẽ, their conſcience gnawing; without them, all damned ſoules bewailing: on euerie ſide, the world burning. Good Lord what will the wretched ſinner doe, enuironed with all theſe miſeries? How will his heart ſuſteine theſe anguiſhes? What way will he take? To goe backe is impoſſible: to goe forward is intollerable. What then ſhal he do, but (as chriſt foretelleth) he ſhall drie vp for verie feare:

Pſal. 149.

A pitifull caſe. Anſelm.

Mat.24. Apo.6. Apo.9. feare: seeke death, & death shall fly from him: cry to the hils to fall vpon him, and they refusing to doe him so much pleasure, he shall stand there as a most desperate forelorne, and miserable caitife wretch, vntil hee receiue that dreadfull and irreuocable sentence: *Go you accursed into euerlasting fire.*

Mat.25.

The last sentence pronounced.

18 Which sentence once pronoũced, consider what a dolefull cry & shout will straight follow. The good reioicing and singing praises in the glory of their Sauiour, the wicked bewailing, blaspheming, & cursing the day of their natiuity. Cõsider the intollerable vpbrayding of the wicked infernall spirites, against these miserable condemned soules, now deliuered to them in pray for euer. With how bitter scoffes & taũts will they hale them on, to torments? Consider the eternal separatiõ that thẽ must be made: of fathers & children: mothers & daughters: frinds & cõpanions: the one to glory, the other to confusiõ, without euer seing one the other againe: & (that which shalbe as great a grief as any other: if it bee true that some conceiue, that our knowledge one of an other here on earth shall so far remaine) the son going to heauen shall not pittie his own father

or

or mother going to hel, but shall reioice at the same, for that it turneth to Gods glorie for the execution of his iustice. What a separation (I say) shall this be? What a farewell? Whose hart would not break at that daie, to make this separatiõ, if a hart could breake at that time, & so end his paines? But that will not be. Where are all our delites now? Where are all our pleasant pastimes become? Our brauerie in apparell, our glistering in golde, our honour done to vs with cap, and knee, al our delicate fare, al our musik, all our wanton daliances and recreations we were wont to haue, all our good frinds & merry companions, accustomed to laugh & to disport the time with vs? Where are they become? Oh (deer brother) how sowre wil al the plesures past of the world seeme at that hour? How dolefull will their memory be vnto vs? How vaine a thing will all our dignities, our riches, our possessions, appeere? And on the contrarie side, how ioifull will that man be, that hath attended in this life to liue vertuously, albeit with paine, and contempt of the world? Happy creature shal he be, that euer he was borne, and no toong but Gods can expresse his happines.

19 And now to make no other cõclusion of all this, but euen that which christ himself maketh: let vs cõsider how easie a matter it is now for vs (with a litle paine) to auoid the danger of this day, & for that cause it is foretolde vs by our most mercifull iudge and sauiour, to the end we should by our diligence auoid it. For thus he concludeth after all his former threatnings; *Videte, vigilate, &c.* Mrt. 13. Looke about you, watch and pray ye, for you know not when the time shalbe. But as I say vnto you, so I say vnto all, bee watchfull. And in another place, hauing reckoned all the particulars before recited, least any man should doubt that al Mat. 24. shuld not be fulfilled, he saith; *Heauen & earth shall passe, but my words shal not passe.* A godly exhortation of Christ. And then he addeth this exhortation; *Attend therefore vnto your selues, that your hearts be not ouercome with banqueting, and drunkennesse, and with the cares of this life, & so that day come vpon you suddenly. For he shall come as a snare vpon thẽ which inhabit the earth: be you therefore watchfull, and alwaies pray, that you may be worthy to escape al these things which are to come, & to stand confidently before the son of man at this day.* What a friendly & fatherly exhortation is this of Christ? Who could desire a more

more kind, gentle, or effectual forewarning? Is there any man that can plead ignorance hereafter? The very like cõclusiõ gathered S. Peter out of the premises, when he saith; *The day of the Lord shall come as a theefe: in which the elements shal be dissolued, &c. Seeing then all those things must be dissolued: what maner of men ought we to be in holy conuersation, & piety, expecting & going on to meet the comming of that daie of the Lord, &c.* This meeting of the day of iudgment (which S. Peter speaketh of) is an earneſt longing after it, which neuer is had, vntill first there go before a due examination of our estate, & speedy amendment of our life past. Therefore saith most notably the wiseman; *Prouide thee of a medicin before the sore come, and examine thy selfe before iudgement: & so shalt thou find propitiatiõ in the sight of god.* To which S. Paul agreeth when he saith, *If we would iudge our selues, we should not be iudged.* But because no man entreth into due iudgement of himself, & of his own life: thereof it cõmeth, that so few do preuent this latter iudgement, so fewe are watchful, and so many fal asleepe in ignorance of their own danger. Our Lord giue vs grace to looke better about vs.

2. Pet. 3.

Eccl. 18.

1. Cor. 11.

CHAP.

CHAP. VI.

A consideration of the nature of sin, & of a sinner: for the iustifieng of Gods seueritie shewed in the chapter before.

TO the end that no man may iustly complaine of the seuere account which God is to take of vs at the last day, or of the seueritie of his iudgement set downe in the chapter before: it shall not bee amisse to consider in this chapter the cause why God doth shew such seueritie against sinne & sinners, as both by that which hath beene said doth appeare, & also by the whole course of holie Scripture, where hee in euery place almost denoũceth his extreme hatred, wrath, & indignation against the same: as where it is said of him, that *He hateth all those that worke iniquitie. And that both the wicked man & his wickednes, are in hatred with him.* And finally that the whole life of sinners, their thoughtes, words & works, yea and their good actions also, are abominations in his sight, whiles they liue in sin. And that (which yet is more) he cannot abide nor permit the sinner to praise him, or to name his testament with his mouth, as the holie ghost testifieth: & therefore no maruell if hee shew such rigour to him at the last

Gods hatred to sinners.
Psalm. 5.
Psalm. 14.
Prou. 15.
Iob. 11.
Esai. 1.
Psalm. 13.
Psalm. 49.
Eccle. 15.

last day, whom he so greatly hateth and abhorreth in this life.

2 There might be many reasons alledged of this: as the breach of Gods commandementes, the ingratitude of a sinner in respect of his benefites, and the like: which might iustifie sufficiétly his indignation towardes him. But there is one reason aboue the rest, which openeth the whole fountaine of the matter: and that is, the intollerable iniurie done vnto God, in euerie sin that wittingly wee doe commit, which indeede is such an opprobrious iniurie, & so dishonorable, as no meane potentate could beare the same at his subiectes hands: and much lesse God himselfe (who is the God of maiestie) may abide to haue the same so often iterated against him, as commonly it is by a wicked man. *The reason why God so hateth a sinner.*

3 And for the vnderstanding of this iniurie, we must note, that euerie time we commit such a sin, there doth passe through our heart (though we mark it not) a certaine practike discourse of our vnderstanding (as there doth also in euerie other election) whereby wee lay before vs, on the one side, the profit of that sin, which we are to cómit, that

is,

is the pleasure that draweth vs to it: & on the other part, the offence of God, that is, the leesing of our friendship by that sinne if we doe it: and so hauing as it were the balances there before vs, and putting God in one end, and in the other the aforesaid pleasure: wee stand in the midst deliberating and examining the weight of both partes, and finally, we doe make choise of the pleasure, and do reiect God: that is, we doe choose rather to leese the friendship of God, with his grace, and whatsoeuer he is worth besides, than to lose that pleasure and delectation of sinne. Nowe what thing can be more horrible, than this? What can be more spiteful to god, than to preferre a most vile pleasure before his maiestie? Is not this woorse thã the intolerable iniurie of the Iews, who chose Barrabas the murderer, and reiected Christ their Sauiour? Surely how heinous soeuer that sinne of the Iewes were, yet in two points this doth seeme to exceed it: the one in that the Iewes knew not whom they refused in their choise, as wee doe; the other in that they refused Christ but once, and we doe it often, yea daily and hourely, when with aduisemẽt we giue consent in

The iniurie don to God by sinne.

Mat. 17. Mar. 15.

in our harts vnto sinne.

4 And is it maruell then, that God dealeth so seuerely and sharpely in the worlde to come, with wicked men, who doe vse him so opprobriously and contemptuously in this life? Surelie the malice of a sinner is great towards God, and he doth not only dishonor him by contempt of his commaundementes, and by preferring most vile creatures before him; but also beareth a secret hatred and grudge against his maiestie, and would (if it lay in his power) pull him out of his seate, or (at least-wise) wishe there were no GOD at all to punish sinne after this life. Let euery sinner examine the bottome of his conscience in this point, whether hee could not be content, there were no immortalitie of the soule, no reckoning after this life, no iudge, no punishment, no hell, & consequently no God, to the end hee might the more securely enioy his pleasures?

The malice of a sinner towardes God.

5 And because God (which searcheth the heart and reines) seeth wel this traiterous affection of sinners towards him, lurking within their bowels, how smooth soeuer their woordes are: therefore

hee

Sap. 1.
Rom. 8.
Psalm. 7.
Rom. 5.
Iacob. 4.
1. Iohn 3.

he denounceth them for his enimies in the scripture, & professeth open warre and hostilitie against them. And then suppose you, what a case these miserable men are in, (being but seely wormes of the earth) when they haue such an enimie to fight against them, as doeth make the verie heaués to tremble at his look. And yet that it is so, heare what he saith, what hee threateneth, what he thundereth against them. After he had by the mouth of Esaie the Prophet repeated manie sinnes abominable in his sight (as the taking of bribes, oppressing of poore people, and the like (hee defieth the doers therof, as his open enemies, saieng: *Thus saith the Lord of hosts, the strong Lord of hosts of Israell: Behold, I will be reuenged vpon my enemies, and will comfort my selfe in their destruction*. And the Prophet Dauid, as he was a man in most high fauor with God, & made verie priuie to his secrets: so he very much doth vtter this seuere meaning and infinite displeasure of God against sinners, calling them his enimies, vessels of his wrath, and ordained to eternal ruine and destruction: and complaineth that the world will not beleeue this point. *An vnwise man* (saith he) *will*

Sinners enemies to God, and God to thé.

Such like also.

Esai. 26. 11.

Psalm. 90.

not

not learne this, neither will the foole vnderstand it. What is this? How sinners after they be sprong vp, & workers of iniquity (after they haue appered to the world) doe perish euerlastingly? And what is the reason of this? Hee answereth immediately; *Because thine enimies (O Lord) behold O Lord, thine enimies shall perish, & all those that worke iniquitie shall be consumed.* By this we see, that all sinners be enemies to God, & God to them, & we see also vpon what ground & reason. But yet (for the farther iustifieng of Gods seueritie) let vs consider in what measure his hatred is towards sin: how great; how farre it procedeth: within what boundes it is comprehended: or if it hath any limits or bounds at al, as indeed it hath not, but is infinite, that is, without measure or limitation. And (to vtter the matter as in truth it standeth) if al the toungs in the world were made one tongue: & all the vnderstandings of all creatures (I mean of angels & men) were made one vnderstāding: yet could neither this toung expresse, nor this vnderstanding conceiue the great hatred of Gods hart towardes euery sin, which we doe wittingly commit. And the reason hereof standeth in two points. First,

Gods hatred infinite against sinners.

for that God by how much more he is better than we are: by so much more he loueth goodnesse & hateth sinne, than we do: and because he is infinitly good: therfore his loue to goodnesse is infinit, as also his hatred to euill,& consequently his rewards to them both are infinite, the one in hel,the other in heauen.

Why euery sinne deserueth infinit punishmēt.

6 Secondly we see by experience,that how much more great & worthy the person is, against whome an offence is cōmitted, so much greater the offence is:as the selfe same blowe giuen to a seruant,& to a Prince differeth greatly in offence and deserueth different hatred & punishment. And for that euery sinne which we aduisedly commit, is done directly against the person of God himselfe,as hath bin declared before, whose dignitie is infinit; therefore the offence or guilt of euery such sin is infinite, and consequently deserueth infinite hatred, & infinite punishment at Gods hands. Hereof followeth the reason of diuers thinges both said and done by God in the Scriptures, and taught by Diuines touching the punishment of sin, which seeme strange vnto the wisedome of the world,& indeede scarce credible.As first of al, that dreadful punishment of eternal

Rom.8.
1.Cor.1.

nal & irreuocable damnation of so manie thousandes, yea millions of angels created to glorie, with almost infinite perfection, & that for one only sin, once cõmitted, & that only in thought, as diuines doo hold. Secondly, the rigorous punishmẽt of our first parents Adam & Eue, and all their posterity, for eating of the tree forbidden: for which fault, besides the chastising of the offenders thẽselues, and all the creatures of the earth for the same, & al their children & ofspring after thẽ, both before the incarnation of Christ, & since (for albeit wee are deliuered frõ the gilt of that sin, yet tẽporal chastisments remain vpõ vs for the same: as hunger, thirst, cold, sicknes, death, & a thousãd miseries mo) besides also the infinit men dãned for the same: besides this (I say, which in mans reason may seem seuere inough) gods wrath & iustice could not be satisfied except his own son had com down into the world, and taken our flesh vpon him, & by his paines satisfied for the same. And when he was come down and had in our flesh subiected himselfe vnto his fathers iustice, albeit the loue his father bare him, were infinite: yet that God might shew the gretnes of his hatred & iustice

Of Adam and Eue.

Esai. 53.

against sin, he neuer left to lay on vpon his owne bl. ssed deere son: no not then when he saw him sorowfull vnto death, & bathed in a sweat of bloud and water, and crying: *O father mine, if it be possible, let this cup passe from me*. And yet more pitifully after vpon the crosse: *O my God, why hast thou forsaken me?* Notwithstanding all this (I say) his father deliuered him not, but laide on stripe vpon stripe, pain vpon pain, torment after torment, vntill he had rendred vp his life & soule into his said fathers handes: which is a woonderfull and dreadfull document of Gods hatred against sinne.

Mat.26. Mar.14. Luc.22. Mat.27. Psal.21. Esai.53.

The sin of Esau. Gen.25. & 27. Heb 12.

7 I might here mentiõ the sin of Esau in selling his inheritãce for a litle meat: of which the Apostle saith: *He found no place of repentance after: though hee sought the same with teares*.

Of Saul. 1.Re.5. & 16. 1.Re.9. & 15.& 16.

Also the sin of Saul, who (his sin being but one sin, and that only of omission, in not killing Agag the king of Amelek, and his cattel, as he was willed) was vtterly cast off by God for the same (though he were his annointed and chosen seruant before) & could not get remission of the same, though both he, & Samuel the Prophet did greatlie lament and bewaile the same sin, or at the least, that he was reiected.

8 Also

8 Also I might alledge the example of king Dauid, whose two sins, albeit (vpon his harty repentance) God forgaue: yet notwithstanding al the sorow that Dauid conceiued for the same, god chastised him with marueilous seueritie: as with the death of his son: & other continuall affliction on himselfe as long as he liued. And al this to shew his hatred against sin, and thereby to terrifie vs frō committing the same. 2.Reg.9. Psal.6 34. 68.108. 101.29. 2 Re.12.

9 Of this also do proceed al those hard & bitter speeches in scripture touching sinners, which cōming from the mouth of the holy Ghost (and therefore being most true & certain) may iustly giue all thē great cause of fear which liue in sin, as wher it is said: *Death, blood, contention, edge of sword, oppression, hunger, contrition, & whips: all these things are created for wicked sinners.* And againe: *God shal raine snares of fire vpon sinners: brimstone with tempestuous winds, shal be the portiō of their cup.* Again, God will be known at the day of iudgement vpon the sinner: who shalbe taken in the workes of his own hands: manie whips belong to a sinner: let sinners bee turned into hell: God shal scatter al sinners: God shall dash the teeth of sinners in their mouthes: God shall scoffe at a Eccl.40. Psal.10. Psal.9. Psal.3. Psal 9. Psal 36. Psal.144.

Ptal.57. Pſal 36. Pſal.103. sinner, when he seeth his daie of destruction commeth on: the sword of sinners shal turne into their owne heartes: thou shalt see when sinners shall perish: the Pſal.140. arms of sinners shalbe crushed & brokē: sinners shall wither frō the earth: desire not the glory and riches of a sinner, for Eccl.2. thou doest not knowe the subuersion Pſal.71. which shall come vpon him: God hath Esai.13. giuen him riches to deceiue him therewith: behold the daie of the Lord shall come (a cruel day & ful of indignation, wrath, and furie) to make desolate the Pſal.57. earth, and to crush in pieces hir sinners within hir. The iust man shall reioice seing this reuenge, & then shall he wash his hands in the blood of sinners. These and a thousand such sentences more of scripture, which I omit, vttered by the holy ghost against sinners, may instruct vs of their pitifull estate, and of the vnspeakable hatred of God against them, as long as they persist in sin.

10 Of al these considerations the holy scriptures doo gather one conclusion greatly to be noted & considered by vs: Pro.14. which is: *Miseros facit populos peccatū*: Sin bringeth men to misery. And again: Pſal.10. *Qui diligit iniquitatē, odit animā suā*. He that loueth iniquitie, hateth his own soul. Or

as

as the angell Raphael vttereth in other words. They which commit sin, are opē enimies to their own soules. Wherefore they lay downe to all men, this generall, seuere, & most necessary cōmandemēt, vpō al the pains before recited: *Quasi a facie colubri fuge peccata.* And again: *Cane ne aliquando peccato consentias:* Beware thou neuer consent to sin. For howsoeuer the world doth make litle accoūt of this matter, of whō (as the scripture noteth: *) The sinner is praised in his lusts, and the wicked man is blessed.* Yet most certain it is, for that the spirite of God auoucheth it; *Qui facit peccatū ex Diabolo est:* He which committeth sin is of the diuell. And therefore is to receiue his portion among diuels at the latter day.

Tob. 12. Eccl. 21. Tob. 4. Psal. 9. 1. Iohn. 3

11 And is not all this sufficient (deere brother) to make vs deteste sin, and to conceiue some feare in committing thereof? Nay, is not all this strong enough to batter their heartes, which liue in state of sinne, & doo commit the same dayly, without consideration or scruple? What obstinacie and hardnesse of heart is this? Surely we see the holy Ghost prophecied truely of them when he said: *Sinners alienated from God, are possessed with a furie like a Serpent,*

The obstinacy of sinners. Psal. 57.

& like a deafe cockatrice which stoppeth hir eares to the inchanter. This fury (I saie) is the fury or madnesse of wilfull sinners, which stop their eares like serpentes, to all the holy inchantments that god can vse vnto thē for their conuersiō: that is, to al his internal motions, and good inspirations: to all remorse of their owne consciences: to all threatnings of holie scriptures: to al admonishmēts of Gods seruantes: and to all the other meanes which God doth vse for their saluation.

The losses that come by sinne.

12 Good Lord, who would wittingly commit any sin, for the gaining of ten thousand worldes, if he considered the infinite damages, hurtes, inconueniences, & miseries which doo come by the committing of one sin? For first, he that in such sort sinneth, leeseth the grace of god, which was giuen him: which is the greatest gift that god cā giue to a creature in this life, & consequently he leeseth all those things which did accompany that grace: as the vertues & giftes of the holy ghost, whereby the soule was beautified in the sight of hir spouse, and armed against the assaultes of hir enemies. Secondly, he leeseth the fauor of God, & consequently his fatherly protection, care, & prouidence ouer him, & gaineth

Isa. 11. & Ier. 30.

gaineth him to be his professed enemie. Which how great a losse it is, wee may esteeme by the state of a worldly courtier, which should leese the fauour of an earthly Prince, & incur mortall hatred by the same. Thirdly, he leeseth al inheritance, claime, & title to the kingdome of heauen, which is due only by grace, as S. Paul noteth: & consequently depriueth himselfe, of al dignities & commodities following the same in this life: as the condition & high priuiledge of a son of God, the communion of saintes: the protection of Angels, and the like. Rom. 6. Fourthly, he leeseth the quiet, ioy and tranquillitie of a good conscience, & all the fauors, cherishments, consolations, & other comforts, wherewith the holy Ghost is woont to visit the mindes of the iust. Fiftly, he leeseth the reward of all his good workes doone since hee was borne, & whatsoeuer he doth or shall do while he standeth in that state. Sixtly, he maketh himselfe guiltie of eternall punishment, and ingrosseth his name in the booke of perdition, & consequently, bindeth himselfe to al those inconueniences, whereto the reprobate are subiect: that is, to be inheritor of hel fire: to be in the power of the diuel, and his An-

gels; to be subiect to al sin and temptation of sin; and his soule (which was before the tẽple of the Holy ghost: the habitation of the blessed Trinitie, & place of repose for the Angels to visit) now to be the nest of scorpions, & dungeon of diuels, and himselfe a companion of the miserable damned. Lastly, he abandoneth Christ, and renounceth the portion he had with him, making himselfe a
Heb. 10. persecutor of the same by treading him
Heb. 6. vnder his feete. And crucifieng him again, & defiling his blood (as the Apostle saith) in sinning against him which
Rom. 6. died for sinne, and therefore the same Apostle pronounceth a marueilous heauy sentence against such in these words.
Heb. 10. *If we sin wilfully now after we haue receiued*
Rom. 16. *knowledge of the trueth, there remaineth no more sacrifice for sinnes, but rather a certaine terrible expectation of iudgement, & emulation of fire which shall consume the aduersaries.* To which S. Peter agreeth when he
2. Pet. 2. saith; *It had beene better not to haue known the way of iustice, then after such knowledge to slide back againe from the holy commandement which was giuen.*

Excuse of sinne. 13 Now then let our worldlings go & solace themselues with sinne as much as they will, let them excuse & pleasantly defend

defend the same, saying: Pride is but a point of gentrie; gluttonie, good felowship: lecherie, and wantonnesse, a tricke of youth, and the like; they shall find one day that these excuses will not be receiued; but rather that these pleasant deuises, will bee turned into teares. They Gal. 6. shall proue that God will not bee iested with, but that he is the same God stil, & will aske as seuere account of them, as he hath done of others before; although it please not them now to keepe any account of their life at all: but rather to turne al to disport and pleasure, persuading themselues, that howsoeuer God hath dealt with others before: yet hee wil forgiue al to them: but the holy scripture reasoneth after another maner, which I would haue euery wise Christiã to consider.

14 Saint Paul comparing the Iewes sinnes with ours, maketh this collection: *If God spared not the naturall boughes, take heed least he spare not thee.* Rom. 13. And thereupon hee inferreth this admonition: *Noli altum sapere, sed time:* Be not too high minded, but feare. Againe, the Apostle reasoneth thus vpon the old, and the new law: hee that broke the law of Moses, being conuicted by two or three witnesses

Heb.10. witnesses, dieth for the same without commiseration or mercie: & how much more grieuous punishment doth he deserue which breaking the Law of Christ by wilful sin, treadeth the sonne of God vnder his feete, polluteth the blood of the new Testament, and reprocheth the holy Ghost? In like manner reasoneth S. 2.Pet. 2. Ep.Iud. Peter & S. Iude touching the sin of Angels & ours. If god spared not the angels when they sinned, but did thrust them down to hel, there to be tormented and to be kept vnto iudgement with eternal chaines vnder darknes: how much lesse wil he spare vs? And againe, if the angels 2.Pet.2. which passe vs in power & strength, are not able to beare gods execrable iudgement against them, what shall we do? Againe in an other place, he reasoneth thus: If the iust man shall hardly be saued, where shal the wicked man & sinner 3.Pet.4. appeere? By which examples we are instructed to reason in like sort; If GOD hath punished so seuerely one sin in the angels, in Adam, & in others before recited: what shall I looke for, which haue committed so many sins against him? If God haue damned so many for lesser sins than mine be: what will he do to me for greater? If God hath borne longer

A good maner of reasoning.

with

with me, than he hath done with many other, whom he hath cut off without giuing them time of repentance: what reason is there, that he should bear longer with me? If Dauid and others after their sins forgiuen them, were neuertheleſſe ſo ſharply chaſtiſed: what puniſhment remaineth for me either here or in the world to come; for ſo many, & ſo grieuous ſins committed? If it be true that our Sauiour ſaith, that the way is hard, & the gate narrow whereby mē go into heauen, and that they ſhal anſwere for euery idle worde before they enter there: what ſhall become of me, which doe liue ſo eaſie a life, and doe keepe no account of my deeds, and much leſſe of me wordes? If good men in old time did take ſuch paines in the way of their ſaluation, and yet (as S. Peter ſaith) the very iuſt were ſcarce ſaued: what a ſtate am I in, which take no paine at all, but do liue in all kind of pleaſure & worldly delightes?

Mat. 7. Luc. 15. Mat. 12.

15 Theſe kindes of conſequents were more true & profitable for vs, whereby we might enter into ſome conſideration of our own danger, & into ſome feare of the iudgemēts of god, for want where of the moſt part of ſins amongſt Chriſtians

ſtians are committed: for ſo the holie Scripture deſcribing diuers cauſes of wickedneſſe among men, putteth theſe two for principall. Firſt, the flattery of the world: *Quoniam laudatur peccator in deſideriis animæ ſuæ.* For that the ſinner is praiſed in his luſts. And ſecondly, *Quia auferuntur iudicia tua a facie eius :* For that thy iudgements (O Lord) are not before his face. And on the contrarie ſide, ſpeaking of himſelfe he ſaith: *I haue kept the waies of the Lord, and haue not behaued my ſelfe impiouſly towards God.* And hee giueth the reaſon thereof immediately: *For that all his iudgementes are in my ſight.* And againe: *I haue feared thy iudgements O Lord.* And again: *I haue been mindfull of thy iudgements.* And how profitable this feare is, he ſheweth in the ſame place; demanding this feare moſt inſtantly at Gods hands: for ſo hee praieth: *Strike my fleſh through with feare O Lord.* And S. Paul (after he had ſhewed to the Corinthians; that *Wee muſt all be preſented before the iudgement ſeate of Chriſt.*) maketh this concluſion; *We knowing therefore theſe thinges, do perſwade the feare of the Lord vnto men.* And S. Peter after a long declaration of the Maieſtie of God, and Chriſt now raigning in heauen

Pſalm. 9.

How neceſſarie it is to feare.

Pſal. 118.

2. Cor. 5.

heauen concluded thus; *If then you call him father, which doth iudge euerie man according to his workes without exception of persons: do you liue in feare, during the time of this your habitation vpon earth.* A necessarie lesson (no doubt) for all men, but specially for those which by reason of their sinnes and wicked life, do remaine in displeasure and hatred of GOD, and hourely subiect (as I haue shewed) to the fury of his iudgementes; which if they once fall into, they are both irreuocable and intollerable: and they may be fallen into as easily, and by as many waies, as a man may come to death, which are infinite, especially to them, who by their wickednesse haue lost the peculiar protection of God, & so consequently of his Angels too (as I haue shewed) and haue subiected themselues to the fiendes of darkenesse, who do nothing else but seeke their destruction both of body and soule, with as great diligence as they can. What wise man then would but feare in such a case? Who could eate, or drinke, or sleepe quietly in his bedde vntill by true and hartie repentance, he had discharged his conscience of sinne? A litle stone falling from the house vpon his head: or 1.Pet.1.

The danger of them which liue in sinne.

or his horse stumbling vnder him as hee rideth: or his enemies meeting him on the high-way: or an ague comming with eating or drinking a litle too much: or ten thousand meanes besides (whereof he standeth daily and hourly in danger) may rid him of this life, and put him in that case as no creature of this worlde, nor any continuance of time shalbe able to deliuer him thence againe. And who then would not feare? Who would not tremble?

18 The Lord of his mercie giue vs his holy grace to feare him as we should do, & to make such account of his iustice, as he by threatning the same would haue vs to do. And then shal not we delay the time, but resolue our selues to serue him whiles he is content to accept of our seruice, & to pardon vs all our offences, if wee would once make this resolution from our hart.

CHAP. VII.

Another consideration for the further iustifieng of Gods iudgements and declaration of our demerits, taken from the maiestie of God, and his benefits towards vs.

ALbeit the most part of Christians through their wicked life arriue not to that estate wherein holie Dauid was,

was whē he said to god, *Thy iudgemēts O Lord are pleasant vnto me:* as indeed they are to all those that liue vertuously, and haue the testimonie of a good conscience; yea at leastwise, that we maie saie with the same prophet: *The iudgementes of the Lord are true & iustified in themselues.* And againe: *Thou art iust, O Lord, and thy iudgement is right.* I haue thought good, to ad a reason or two mo in this chapter, whereby it may appeare how great our offence is towards God, by sinning as we do, and how righteous his iudgements and iustice are against vs for the same. Psal 118. Psal. 18.

2 And first of al is to be considered the maiestie of him against whom we sinne: for most certaine it is (as I haue noted before) that euerie offence is so much the greater, and more greeuous, by how much greater & more noble the person is against whome it is done, & the party offending more base & vile. And in this respect God (to terrifie vs frō offending him) nameth himselfe often with certain titles of maiestie, as to Abraham, *I am the almightie Lord.* And againe, *Heauen is my seat, and the earth is my footstool.* And again he commanded Moises to saie to the people in his name, this ambassage: The maiestie of God. Gen. 17. Esai. 66.

Harden

Deu.10. *Harden not your neckes anie longer, for the your Lord and God, is a God of Gods, and a Lord of Lords, a great God, both mightie and terrible, which accepteth neither person nor bribes.*

3 First then I saie, consider (gentle Christian) of what an infinite maiestie he is, whom thou a poore worme of the earth, hast so often and so contemptuously offended in this life. We see in this world, that no man dareth to offend openly, or say a word against the maiesty of a prince within his owne dominions: and what is the maiestie of all the princes vpon earth, compared to the thousandth part of the maiestie of God, who with a woord made both heauen and Psal.148. earth, and al the creatures therein, and with halfe a word can destroy the same againe: whom al the creatures which he made, as the Angels, the heauens, and all the elementes besides, doe serue at a beck, and dare not offend? Onely a sin- Iob.9. ner is hee which imboldneth himselfe against this maiestie, and feareth not to offend the same, whom the Angels doo praise, the dominations do adore, the powers do tremble, and the highest heaués, togither with Cherubins & Seraphins do daily honor and celebrate.

4 Remember

4 Remember then (deer brother) that euerie time thou doest commit a sinne, thou giuest as it were a blow in the face, to this God of great maiestie, who (as Saint Paul saith;) *Dwelleth in an vnaccessible light: which no man in this worlde can abide to looke vpon:* As also it appeereth by the example of Saint Iohn Euangelist, who fell downe dead for verie feare at the appearance of Christ vnto him, as himselfe testifieth. And when Moses desired to see God once in his life, and made humble petition for the same: God answered, that no man could see him and liue: but yet (to satisfie his request, and to shewe him in part what a terrible and glorious God he was) he tolde Moses that he should see some piece of his glorie: but hee added, that it was needfull he should hide himselfe in the hole of a rocke, and bee couered with Gods owne handes for his defence, while God (in some measure of his maiestie) did passe by in glorie. And when he was past, GOD tooke awaie his hand, and suffered Moses to see his hinder parts onely, which was notwithstanding, most terrible to behold.

1.Tim.6.

Apoc.1.

Exo.33.

5 The Prophet Daniel also describeth

beth the maiestie of this God shewed vnto him in vision, in these words, *I did see* (saith he) *when the thrones were set, & the old of many daies sate downe: his apparell was as white as snow: his hair like vnto pure wool, his throne was of a flame of fire, & his chariots were burning fire: a swift flud of fire came from his face: a thousand thousands did serue him, & ten thousand hundred thousands did assist him: he sate in iudgement, & the books were opened before him.* Al this & much more is recorded in Scripture, to admonish vs thereby what a Prince of maiestie he is whom a sinner offendeth.

Dan. 7.

A contemplation of the maiesty of God.

7 Imagine now (brother mine) that thou seest this great king sitting in his chaire of maiestie, with chriots of fire, vnspeakable light, and infinite millions of Angels about him, as the scripture reporteth. Imagine further (which is most true) that thou seest all the creatures in the world stand in his presence, & trembling at his maiestie, & most carefully attending to do that for which he created them: as the heauens to mooue about: the earth to bring foorth sustenance: & the like. Imagin further that thou seest all these creatures (how big or litle soeuer they be) to hang and depend onely of the power and vertue of God:

God: whereby they stand, mooue & consist: and that there passeth from God to ech creature in the world, yea to euerie part that hath motion or being in the same, some beame of his vertue, as from the sun, we see infinite beames to passe into the aire. Consider (I say) that no one part of any creature in the world (as the fish in the sea, the grasse on the ground, the leaues of the trees, or the parts of man vpō the face of the earth) can grow, moue, or consist, without some little streame of vertue, and power to come to it continually from God. So that thou must imagine God to stand as a most glorious sun in the midst, & from him to passe foorth infinite beames or streames of vertue to all creatures that are, either in heauen, earth, the aire, or the water: and to euerie part thereof: & vpon these beames of his vertue all creatures to hang: and if he should stop but any one of them, it would destroie and annihilate presently some creature or other. This I say if thou shalt consider touching the maiestie of God, & the infinite dread that all creatures haue of him, except only a sinner (for the diuels also do fear him, as S. Iames saith) thou wilt not maruell of the seuere iudge- Iac. 2.

ment

ment of God appointed for his offence. For sure I am, that verie shame of the world maketh vs to haue more regard in offending the poorest friende wee haue in this life, than a wicked man hath in offending God: which is an intollerable contempt of so great a maiestie.

A consideration of the benefits of God.

7 But now if we adioine to this contemplation of maiestie, another cõsideration of his benefits bestowed vpon vs, our default will grow to be far greater: for that to iniurie him who hath done vs good, is a thing most detestable euen in nature it selfe. And there was neuer yet so fearce an hart, no not amongest brute beastes, but that it might be woon with curtesie and benefites: but much more amongest reasonable creatures dooth beneficence preuaile, especiallie if it come from great personages, whose loue and friendship (declared vnto vs but in small giftes) doth greatly binde the heartes of the receiuers to loue thé againe.

8 Consider then (deere Christian) the infinite good turnes & benefites which thou hast receiued at the hands of this great God, thereby to win thee to his loue, & that thou shouldest leaue off to offend

offend & iniurie him, & albeit no toong created either of man or angell can expresse the one halfe of these giftes which thou hast receiued from him, or the value of them, or the great loue and hartie good wil wherewith he bestowed them vpon thee: yet for some memorie sake, I will repeate certaine generall & principall pointes thereof, whereunto the rest may be referred.

9 First then he hath bestowed vpon thee, the benefit of thy creation, whereby he made thee of nothing to the likenes of himselfe, and appointed thee to so noble an ende, as is to serue him in this life, and to raigne with him in the life to come, furnishing thee for the present with the seruice and subiection of all creatures. The greatnes of this benefite may partly be conceiued, if thou doe imagine thy selfe to lacke but anie one part of thy bodie, as a legge, an arme, an eie, or the like: and that one should freely giue the same vnto thee: or if thou wantest but anie one sense, as that thou were deafe or blinde, and one should restore sight or hearing vnto thee: how wouldest thou esteeme of this benefite? Howe much wouldest thou professe thy selfe beholding vnto

The benefit of creation.

vnto him for the same? And if the gift of one of these parts only would seeme such a benefite vnto thee: how great oughtest thou to esteeme the free gift of so many parts together?

10 Ad to this now, as I haue said) that he hath created thee to the likenesse of no other thing but of himselfe, to no other ende, but to bee his honorable seruant in this world, & his compartner in kingly glory for al eternity to come: & this he hath done to thee, being only a piece of dirt or clay before. Now imagin thou of what maner of loue proceeded this. But yet adde further, how he hath created all this magnificent world for thee, and all creatures thereof to serue thee in this businesse: the heauen to distinguish times and seasons, and to giue thee light: the earth, the aire, and water, to minister most infinite varietie of creatures for thy vse & sustenance: and hath made thee Lord of all, to vse them for thy comfort and his seruice. And what magnificent gifts are these? And what shameful ingratitude is it, to turne the same to the dishonour and iniurie of so louing a giuer as thou doost, by vsing them to serue thee in sinne?

11 But yet consider a litle further the

benefi

benefit of thy redemption, much greater than all the former: which is, that thou hauing loſt all thoſe former benefits againe, and made thy ſelfe guilty by ſinne of eternall puniſhment, whereto the Angels were now deliuered for their ſinne committed before: god chooſe to redeem thee, & not the angels, & for ſatisfieng of thy fault, to deliuer his own only ſon to death for thee. O Lord, what hart can conceiue the greatneſſe of this benefit? Imagin thy ſelfe (being a poore man) haddeſt committed a grieuous crime againſt a Kings maieſty, togither with ſome great man of his chiefeſt nobility, & that the King being offended highlie with you both, ſhuld notwithſtanding pardon thee & put the noble man to death: & further alſo (being no other way to ſaue thy life) ſhould lay the pains of death du to thee vpō his only ſonne & heir for thy ſake: how much wouldeſt thou think, that this king lo-ued thee? How greatly wouldſt thou e-ſteeme thy ſelfe beholding & boundē to that yoong prince, which ſhould of-fer himſelf to his fathers iuſtice to dy for thee a poore worme (& not for the noble mā, as he would not die for the angels) & to put his head in the halter

The benefite of redemption.

1. Pet. 2.

for thine only offences? Couldst thou euer haue the hart to become enemie to this man after, or willingly and wittingly to offend him? And yet such is our case, and much more bounden towardes Christ & his father, whom the most of vs notwithstanding doe daily offend, dishonour, & iniurie by sinne.

Benefites of vocation & iustification.

12 But yet there followe on mo benefites of God vnto vs, as our vocation and iustification: vocation whereby he hath called vs from infidelitie, to the state of Christians: and thereby made vs partakers of this our redemtion, which infidels are not. For albeit he paide the ransome for all in general: yet he hath not imparted the benefit therof to all, but to such onlie as best it pleased his diuine goodnesse to bestow it vpon. After which followed our iustificatiō, whereby we were not only set free from all our sinnes committed before, and from all paine & punishment due for the same: but also our soules beautified and inriched with his holy grace, accompanied with the vertues theological, as faith, hope, and charitie, and with the giftes of the holy Ghost: & by this grace we are made iust and righteous in the sight of God, & intitled to the

Rom.8.
1.Cor.1

Rom.5.
1.Cor.13.
Esai.11.

the most blessed inheritaunce of the kingdome of heauen.

13 After these do insue a great number of benefites togither (as to vs being now made the children and deer friendes of God) and euerie one of them, of infinite price and value. As the gift of the holy Sacramentes, left for our comfort & preseruatiō, being nothing elsse but conduits to conuay Gods grace vnto vs, especially these two which appertaine to all, to wit, the sacrament of baptisme, and of his blessed bodie and blood, whereof the first is to purge our soules from sinne, the secōd to feed & comfort the same after she is purged. The first is a bath made of christ his own blood to wash & bath our woūds therein: the second is a most comfortable and rich garment, to couer our soule withal after she is washed. In the first, Christ hath substituted in his place his spouse the church to pronounce in his name remission of sins: in the second he hath left himself, & his owne flesh & blood Sacramentally to be a precious food, to cherish her withal.

The benefit of the Sacraments.

The vse of sacraméts.

14 Besides al these, there is yet another gift named our preseruatiō, whereby god hath preserued vs from so ma-

The benefit of preseruation and inspiration.

nie dangers into which others haue fallen, and wherein we had fallen also, if Gods holy hand had not staied vs: as from superstition, heresie & infidelitie, & many other grieuous sins: and especially from death & damnation, which long agoe by our wickednes we deserued to haue bin executed
Apoc. 3. vpon vs. Also there are the benefits of godly inspirations and admonitions, whereby God hath often both knocked inwardly at the dore of our conscience, & warned vs outwardly by so many waies and means: as are good books; good Sermõs; good exhortatiõs; good cõpany; good example of others: & a hundred means else, which he at diuerse times hath and doth vse, thereby to gaine vs and our soules vnto his eternall kingdome, by stirring vs to abandon vicious life, and to betake our selues to his holy and sweet seruice.

15 All which rare & singular benefits being measured, either according to the value of themselues, or according to the loue of that hart frõ which they do proceed, ought to moue vs most vehemẽtly, to gratitude towards the giuer: which grati tude should be to resolue our selues at length to serue him vnfai-

vnfainedly, and to preferre his fauor before all worldlie or mortall respectes whatsoeuer. Or if wee cannot obtaine so much of our selues: yet at leastwise not to offend him anie more by our sins and wickednesse.

16 There is not so fierce or cruel a nature in the world (as I noted before) but is mollified, allured, and woon by benefites: and stories doe make report of strange examples in this kind, euen among bruit beastes, as of the gratitude of lions, dogs and the like, towardes their masters & benefactors. Only an obstinate sinner is he, among all the sauage creatures that are, whom neither benefites can moue, nor courtesies can mollifie, nor promises can allure: nor giftes can gaine to the faithful seruice of GOD his Lord and maister. Aelian in hist. anima

17 The greatest sinner that is in the world, if he giue his seruãt but twenty nobles a yere, or his tenant some litle farme to liue vpon, and if for this they serue him not at abek: he crieth out of their ingratitude; & if they should further maliciously seek to offẽd him, & to ioine with his professed enimie against him, how intollerable a matter would it seem in his sight? And yet he The intollerable ingratitude of a sinner.

himselfe dealing much more ingratefully and iniuriously with God, thinketh it a matter of no consideration, but easily pardonable. I say, hee dealeth more ingratefully with God, for that he hath receiued a thousand for one, in respect of all the benefites that a mortall man can giue to another: for hee hath receiued all in all frō God: the bread which he eateth: the ground which he treadeth: the light which he beholdeth: togither with his eies to see the sun: and finally whatsoeuer is within, or without his body: as also the mind with the spirituall gifts thereof, whereof ech one is more worth than a thousand bodies: I say also that he dealeth more iniuriously with god, for that notwithstanding al these benefits, he serueth gods open enemy the diuel, & committeth daily sinne and wickednesse, which GOD hateth more than any heart created can hate a mortal enemy, being that in very deed, which persecuted his sonne our Sauiour, with such hostility, as it took his most precious life from him, and nailed him fast to the wood of the crosse.

Sin persecuted christ vnto death.

Gods complaint against sinners.

18 Of this extreme ingratitude & iniurie, God himselfe is inforced to com-

cõplaine in diuers places of the scripture, as where he saith: *Retribuebant mihi mala pro bonis:* They returned me home euill for good. Psal.34. And yet much more vehemently in another place he calleth the heauens to witnesse of this iniquity saying: *Obstupescite cœli super hæc:* O you heauens be you astonished at this. Ierem.2. As if hee should say by a figuratiue kind of speech, goe out of your wits you heauens with maruel, at this incredible iniquitie of man towardes me. For so he expoundeth the whole matter more at large in another place: *Audite cœli, & auribus percipe terra:* Harken ye heauens, and thou earth bend hither thine eares: Esai. *Filios enutriui & exaltaui, ipsi autem spreuerunt me:* I haue nourished vp children and haue exalted them, and nowe they contemne me. What a pitifull complaint is this of God against most vile and base worms of the earth? But yet god amplifieth this iniquity more by certaine examples & comparisons: *The oxe (saith he) knoweth his owner, & the asse knoweth the manger of his Lord and Master: but yet my people know not me: wo be to the sinful nation, to the people lodē with iniquity, to this naughty seed, to wicked children.* What complaint cā be

more vehemēt thā this? What threatning can be more dreadful than this wo, comming from the mouth of him which may punish vs at his pleasure?

19 Wherefore (deer brother) if thou haue grace, cease to be vngratefull to God any longer: cease to offend him which hath by so many waies preuented thee with benefits: cease to render euil for good: hatred for loue: contēpt for his fatherly affectiō towards thee. He hath doone for thee al that he cā: he hath giuen thee al that thou art: yea and (in a certaine manner) al that hee is worth himselfe: and meaneth besides to make thee partaker of all his glory in the world to come, and requireth no more for all this at thy hands, but loue and gratitude. O (deer brother) why wilt thou not yeeld him this? Why wilt thou not doe as much to him, as thou wouldest haue another man to doe to thee, for lesse thā the ten thousand part of these benefits which thou hast receiued? For I dare well say, that if thou hadst giuen a mā but an almes at thy doore, thou wouldst think him bound to loue thee for it, albeit thou hadst nothing in thee worth loue besides. But now thy Lord (besides these his giftes) hath infinite causes

causes to make thee loue him, that is, al the causes which any thing in the world hath to purchase loue, and infinite more besides: for, if all the perfectiõs of al things created in heauẽ & in earth (which doo procure loue) were put togither in one, as all their beautie, all their vertue, all their nobilitie, all their goodnes, and the like: yet thy Lord and Sauiour whom thou contemnest, dooth passe al this, and that by many and infinite degrees: for that he is not only, all these things togither: but also he is very beauty it selfe: vertue it selfe: wisdome it selfe: sweetnes it selfe; nobility it selfe: goodnes it self: & the verie fountain and welspring wherehence all these things are deriued by little peeces and parcels vnto his creatures.

Causes of loue in god besides his benefits.

20 Be ashamed then (good christiã) of this thy ingratitude, to so great, so good and bountiful a Lord: & resolue thy self for the time to come, to amẽd thy course of life, & behauior towards him. Say with the prophet, which had les cause to say thã thou: *Domine propitiare peccato meo: multũ est enim.* O lord pardon me mine offẽce: for it is great in thy sight. I know ther is nothing (O Lord) which doth so much displease

A praier.

Psal. 24.

thee, or drie vp the fountaine of thy mercie, and so bindeth thy handes from doing good, as ingratitude in the receiuers of thy benefits, wherein hitherto I haue exceeded all other: but I haue don it (O Lord) in mine ignorance, not considering thy gifts vnto me, nor what account thou wouldest demaund againe of the same. But now seeing thou hast vouchsafed to make me worthie of this grace also, whereby to see and know mine owne state and default: I hope hereafter by direction of the same grace of thine, to shew my self a better child towards thee. O Lord, I am ouercome at the length with cõsideration of thy loue: and how can I haue the hart to offend thee hereafter, seeing thou hast preuented me so many waies with benefits, euen when I demanded not the same? Can I haue hands euermore to sin against thee, which hast giuen vp thine own most tender handes, to be nailed on the crosse for my sins heertofore? No, no, it is too great an iniury against thee (O Lord) and woe worth me that haue done it so often heretofore. But by thy holy assistance, I trust not to return to such iniquity for the time to come: to which (O Lord) I beseech

ſeech thee for thy mercies ſake, from thy holy throne of heauē, to ſay, *Amē.*

CHAP. VIII.

Of what opinion & feeling we ſhalbe, touching theſe matters, at the time of our death.

THe holy ſcriptures do teach vs, & experience maketh it plaine, that during the time of this life, the commodities, preferments, & pleaſures of the world, doe poſſeſſe ſo ſtrongly the harts of many men, & doe hold them chained with ſo forcible inchantmēts, being forſaken alſo vpon their iuſt deſerts of the grace of god: ſay & threaten what a man can, and bring againſt them all the whole ſcripture, euen from the beginning of Geneſis to the end of the Apocalyps (as indeed it is all againſt ſinne and ſinners) yet will it preuaile nothing with them beeing in that lamētable caſe, as either they beleeue not, or eſteeme not what ſoeuer is ſaid to that purpoſe againſt their ſetled life and reſolution to the contrarie. Of this we haue infinite examples in Scripture: as of Sodom and Gomorra, with the Cities about; which could not heare the warninges that good Lot gaue vnto them. Alſo of Pharao, whom, all that euer Moſes could

The induration of ſome harts.

Gen. 19.

Exo. 6. 7. &c.

could doe, either by signes or sayings, mooued nothing. Also of Iudas, who by no faire meanes or threatnings v-
Mat.26. sed to him by his master, would chãge his wicked resolution. But especially the prophets, sent from God, frõ time to time, to disswade the people from their naughty life, & consequently frõ the plagues hanging ouer them doe giue abundant testimony of this: cõplaining euery where, of the hardnesse of sinners harts, that would not be moued with all the exhortations, preachings, promises, & thunderings
Zach.7. that they could vse. The Prophet Zacharie shall testifie for all in this matter, who saith of the people of Israell a litle before their destruction. *Hoc ait Dominus exercituum, &c.* This saith the lord of hosts: iudge iustly. And so forth. And presently hee addeth: *And they would not attend, but turning their backs went away, & stopped their eares, to thend they might not heare: & they did put their harts as an adamant stone, to the end they might not hear the law & the words which God did send in his spirit, by the hands of the former Prophets, whereby Gods great indignation was stirred vp.*

2 This then is, & alwaies hath bin the fashion of wordlings, & reprobate persons,

persons, to harden their harts as an adamant stone, against any thing that shal be told them for the amendment of their liues, & for the sauing of their soules. Whiles they are in health and prosperity they wil not know God. As in another place he cõplaineth, yet as the prophet saith: *God wil haue his day with these men also when he wil be known.* Esai. 1. Psal. 8. And that is: *Cognoscetur dominus iudicia faciens.* God wil be knowen whẽ he beginneth to do iudgement. And this is at the day of death, which is the next dore to iudgement, as the Apostle testifieth saying: *It is appointed for all men once to dy, & after that ensueth iudgemẽt.* Heb. 9.

3 This I say is the day of God, most terrible, sorrowful, and ful of tribulation to the wicked, wherein God wil be knowen to be a righteous God, and to restore to euery man according as he hath doone while he liued: as S. Paul saith, or as the prophet describeth it: *He will be known then to be a terrible God, and such a one, as taketh away the spirit of Princes, a terrible God to the kings of the earth.* Esa. 2. 13. 14 17. 61. 2. Cor. 5. Psal. 75. At this day as there wil be a great change in al other things, as mirth wil be turned into sorrow: laughings into weepings: pleasures into pains: stoutnesse into feare: pride

The great change of things at the day of death.

pride into despaire: & the like: so especially will there be a strange alteration in iudgement & opinion: for that the wisedome of God, whereof I haue spoken in the former chapters; and
1. Cor. 2. which (as the scripture saith) *Is accounted holy of the wise of the world:* wil then appeere in their likenesse, & as it is in very deed, wil be cõfessed by hir greatest enimies, to be only true wisdome:
Rom. 8. & all carnal wisdome of worldlings, to
1. Cor. 1. be meere folly, as God calleth it.

4 This the holy Scripture setteth down cleerly when it describeth the very speeches & lamentations of the wise men of this world at the last day, saying: touching the vertuous whom they despised in this life: *Nos insensati, &c.* Wee sensles men did esteem their life to be madnes, and their end to be dishonorable; but looke how they are
Sap. 5. now accounted among the children of God, and their portion is with the Saints. We haue erred from the way of trueth: and the light of righteousnesse, hath not shined before vs: neither hath the Sun of vnderstanding appeered vnto vs. We haue wearied out our selues in the waie of iniquitie and perdition, and wee haue walked craggie pathes: but the waie of

the Lord we haue not known. Hitherto are the words of ſcripture: whereby we may perceiue what great change of iudgement there will be at the laſt day, frō that which mē haue now of al ſuch matters: what confeſſing of follie: what acknowledging of errour: what hartie ſorrowe for labour loſt: what fruitles repentance for hauing run awrie. Oh that men would conſider theſe things now. *We haue wearied out our ſelues* (ſay theſe miſerable men) *in the waie of iniquitie and perdition, and we haue walked in craggie paths.* What a deſcription is this of lamentable worldlinges, who beate their braines daily, and wearie out themſelues in purſuit of vanity, & chaffe of this world, for which they ſuffer notwithſtanding more pains oftentimes, then the iuſt do in purchaſing of heauē? And whē they ariue to, at the laſt day wearied & worn out with trouble & toil, they find that all their labor is loſt, al their vexation taken in vain: for that the little pelfe which they haue gotten in the world, & for which they haue ſtrugled ſo ſore, will helpe them nothing, but rather greatly afflict & torment them: for better vnderſtanding whereof, it is to be conſidered, that

that three things wil principally moleſt them at the daie of their death, and vnto theſe may all the reſt be referred.

Of the ſouls parting frō the bodie: the firſt matter of miſerie in death.

5 The firſt is the exceſſiue* paines which commonly mē ſuffer in the ſeparation of the ſoul and body, which haue liued ſo long togither as two deer frinds, vnited in loue & pleſure, & therefore moſt loth to part now, but only that they are inforced therunto. This pain may partly be cōceiued by that, if we wold driue out life but from the leaſt part of our body (as for exāple, out of our litle finger, as chirurgeons are wont to do whē they wil mortifie any place to make it break:) what a paine doth a man ſuffer before it be dead? What raging griefe doth he abide? And if the mortifieng of one litle part only, doth ſo much afflict vs: imagin what the violent mortifieng of all parts togither wil do. For we ſee that firſt the ſoul is driuē by death to leaue the extreme parts, as the toes, feet, & fingers, thē the legs & armes, & ſo cōſequētly one part dieth after another vntil life be reſtrained ōly to the hart which holdeth out lōgeſt, as the principal part, but yet muſt finally be conſtrained to render it ſelf, though with

* Thoſe paines in death are eſpecially to be reſtrained to the death of the worldly; for the godlie haue for the moſt part a ſingular comfort therin.

neuer

neuer ſo much paine and reſiſtance: which paine how great & ſtrong it is, may appeer by the breaking in pieces of the very ſtrings & holds wherewith it was enuironed, through the exceſſiue vehemency of this deadly torment. But yet before it come to this point, to yeeld, no mã can expreſſe the cruel conflict that is betwixt death & her, & what diſtreſſes ſhee abideth in time of her agony. Imagine that a Prince poſſeſſed a goodly City in al peace, wealth and pleaſure, & greatlie frinded of al his neighbors about him, who promiſe to aſſiſt him in all his needs & affaires: & that vpon the ſudden his mortal enemy ſhould come & beſiege this city, & taking one hold after another; one wal after another; on caſtle after another; ſhould driue this prince only to a litle tower, & beſiege him therein, all his other holds being beatẽ down, & his mẽ ſlain in his ſight what feare, anguiſh, and miſery would this prince be in? How often would he looke out at the windowes & loope-holes of his tower, to ſee whether his friends & neighbours would come to help him or no? And if he ſaw them al to abandon him, and his cruel enemy euen readie to breake in vpon him, would

A ſimilitude expreſſing the paines of death.

would he not bee in a pitifull plight trow you? And euen ſo fareth it with a poore ſoul, at the houre of death. The body wherein ſhe raigneth like a ioly Princeſſe in all pleaſure, whiles it floriſhed, is now battered & ouerthrown by hir enemie, which is death: the armes, legs, and other parts wherwith ſhe was fortified, as with walles, and wards during time of health, are now ſurpriſed and beaten to the ground, & ſhe is driuen only to the hart, as to the laſt and extremeſt refuge, where ſhe is alſo moſt fiercely aſſailed in ſuch ſort, as ſhe cannot hold out long. Her deer frinds which ſothed her in time of proſperitie & promiſed aſſiſtance, as youth, phiſick, and other humane helps, do now vtterly abandon hir: the enimy will not be pacified or make any league, but night & day aſſaulteth this Turret wherein ſhe is, and which now beginneth to ſhake and ſhiuer in pieces, & ſhe looketh hourly whē her enimy in moſt raging & dreadful maner, wil enter vpō her. What think you is now the ſtate of this afflicted ſoul? It is no maruell if a wiſe-mā become a foole, or a ſtout worldling moſt abiect, in this inſtant of extremity as we ofté ſee they do in ſuch ſort, as they cā diſpoſe

poſe of nothing well, either towards God or the worlde at this houre: the cauſe is the extremitie of paines, oppreſſing their mindes, as S. Auſten alſo proueth (or ſome other vnder his name) and giueth vs therewithall a moſt excellent forewarning, if men were ſo gracious as to follow it: When you ſhall be in your laſt ſicknes, deere brother (ſaith he) O how hard and painefull a thing will it be for you to repent of your faults committed? And why is this, but onelie for that, all the intention of your mind will runne thither, wher al the force of your pain is? Many impediments ſhal let men at that daie: as the pain of the bodie, the fear of death, the ſight of childrē (for the which their fathers ſhal oftētimes think themſelues often damned) the weeping of the wife, the flatterie of the world, the temptation of the diuel, the diſſimulatiō of phiſitions for lucre ſake, and the like. And beleeue thou (O man) which readeſt this, that thou ſhalt quickly proue all this true vpon thy ſelf: and therefore I beſeech thee that thou wilt repēt before thou come vnto this laſt day: diſpoſe of thy houſe, and make thy teſtament while thou art thine owne man: for if thou

Ser. 48. ad fratr. in eremo.

tarrie

tarrie vntil the last day, thou shalt be led whither thou wouldest not. Hitherto are the Authors words.

The second matter of miserie in death.

6 The secõd thing, which shal make death terrible & grieuous to a worldlie man, is the sudden parting (and that for euer and euer) from all the things which he loued most deerly in this life, as, from his riches, possessions, honors, offices, faire buildings, with their commodities, goodly iewels, from wife & children, kindred & friends, and the like: wherewith hee thought himself a blessed man in this life, & now to be plucked from them vpon the sudden, without euer hope to see or vse them againe, oh what a grief, what a torment wil this be? For which cause the holie scripture saith:

Eccle.

O mors quàm amara est memoria tua, homini pacem habenti in substantijs suis?

O death, how bitter is thy memorie vnto a man that hath peace and rest in his substance and riches? As who would say: there is no more bitternes or griefe in the world to such a man, than to remember or think on death onely, but much more to go to it himself, & that out of hand, whẽ it shalbe said vnto him, as Christ reporteth it was to the great wealthy man in the Gospel,

Goſpell, which had his barnes full, & was come to the higheſt top of felicitie; *Stulte, hac nocte animã tuam repetent a te, quæ autem paraſti, cuius erunt?* Luc. 12. Thou foole, euen this night they wil take thy ſoule from thee, and then who ſhall haue all that thou haſt ſcraped togither?

The ſorrow of leauing al.

7 It is vnpoſſible I ſay for any tung to expreſſe the doleful ſtate of a worldly man in this inſtant of death, when nothing that euer he hath gathered togither, with ſo much labor & toile, & wherin he was wont to haue ſo much confidence, wil now do him good any longer, but rather afflict him with the memory thereof, conſidering that he muſt leaue al to others, & go himſelfe to giue accoũt for the getting & vſing of the ſame (perhaps to his eternall dãnation) whiles in the mean time other mẽ in the world do liue merily & pleaſantly vpon that he hath gotten, litle remembring, and leſſe caring for him, which lieth perhaps burning in vnquenchable fire, for the riches left vnto them. This is a woful and lamentable point, which is to bring many a man, to great ſorow & anguiſh of hart at the laſt day, when al earthly ioyes muſt be left, al pleaſures and commo-

dities

dities for euer abandoned. Oh what a dolefull daie of parting will this be: What wilt thou say (my frind) at this day, when al thy glory, al thy wealth, al thy pomp is come to an end? What art thou the better now to haue liued in credite with the world? In fauor of princes? Exalted of men? Feared, reuerenced, & aduanced: seeing now all is ended, & that thou canst vse these things no more?

The third matter of miserie in death.

8 But yet there is a third thing which more than al the rest wil make this day of death to be troublesome and miserable vnto a worldlie man, and that is, the consideration what shall become of him, both in bodie and soule. And for his bodie, it will bee no small horrour to thinke that it must inherite serpentes, beastes, and wormes, as the scripture saith, that is, it must be cast out to serue for the foode of vermins: that bodie I mean which was so delicately hādled before, with the variety of meats, pillowes, and beds of down, so trimly set forth in apparel, & other ornaments, wherupon the wind might not blow, nor the sun shine: that body (I say) of whose beuty there was so much pride take, & whereby so great vanity & sin was

Eccl. 10.

was committed: that bodie, which in this world was accuſtomed to al pampering, and could abide no auſteritie or diſcipline, muſt now come to be abandoned of all men, and left only to be deuoured of wormes. Which thing albeit it cannot but breed much horror in the heart of him that lieth a dying: yet is it nothing in reſpect of the dreadfull cogitations, which hee ſhall haue touching his ſoule: as what ſhall become of it? Whither it ſhall go after this departure out of the bodie? And then conſidering that it muſt go to the iudgement ſeat of God, and there to receiue ſentence either of vnſpeakable glory, or inſupportable paines: he falleth to conſider more in particuler the danger therof by cõparing Gods iuſtice & threats (ſet down in Scripture againſt ſinners) with his own life: he beginneth to examine the witnes, which is his conſcience, & he findeth it readie to lay infinite accuſations againſt him, when he commeth to the place of iuſtice. The cogitation of the body.

9 And now (deere brother) beginneth the miſery of this mã. For ſcantly there is not a ſeuere ſaying of God in all the Scripture, which commeth not now to his minde, to terrifie him with-

withal at this instant: as, *If thou wilt enter into life, keepe the commandements.* He that saith he knoweth God, & keepeth not his commandemẽts, is a liar. Many shal say vnto me at that day, lord, lord, &c. Not the hearers of the law, but the doers of the law shalbe iustified. Go from me al ye workers of iniquitie into euerlasting fire. Doe not you know, that wicked men shal not possesse the kingdom of god? Be not deceiued, for neither fornicators, nor idolaters, nor adulterers, nor vncleane handlers of their owne bodies, nor sodomites, nor theeues, nor couetous mẽ, nor drũkerds, nor backbiters, nor extortioners, shal euer possesse the kingdome of God. If you liue according to the flesh, you shal die: and the workes of the flesh are manifest, as fornication, vncleannes, wantonnes, luxury, poisonings, enmities, contentions, emulations, hatred, strife, dissentions, sects, enuie, murder, drunkennes, gluttony and the like. Wherefore I foretel you, as I haue told you before, that they which doe these things shal neuer attaine to the kingdome of god. We must all be presented before the iudgement seat of Christ, and euerie man receiue particularly according as hee hath doone in this life, good or euill, euerie man shall receiue according to his workes. God spared not the Angels when they sinned. You shall giue account of euery idle word at the

Mat.19.
1.Ioh.2.
Mat.7.
Rom.2.
Luc.13.
1.Cor.6.
Rom.8.
Gal.5.
2.Cor.5.
Ierem.2.
Apoc.20.
2.Pet.2.

day

day of iudgement. If the iuſt ſhall ſcarce be ſaued, where ſhal the wicked man & ſinner appeere? Few are ſaued, & a rich man ſhall hardly enter into the kingdome of heauen. 1. Pet. 4. Mat. 19.

20 Al theſe things (I ſay) and a thouſand more touching the ſeueritie of gods iuſtice, & the account which ſhal be demanded at that day, will come into his minde that lieth a dying, and our ghoſtly enemy (which in this life laboured to keepe theſe thinges from our eies, thereby the eaſier to draw vs to ſinne) wil now lay al and more too, before our face, amplifying & vrging euery point to the vttermoſt; alleadging alwaies our cõſcience for his witneſſe. Which when the poore ſoule in dying cannot deny, it muſt needs terrify her greatly, for ſo we ſee that it doth daily, euen manie good & vertuous men. S. Ierom reported of holie S. Hilarion, whoſe ſoul being greatlie afeard, vpon theſe conſiderations to go out of the body: after long conflict, he tooke courage in the end & ſaid to his ſoule. Go out my ſoule, go out: why art thou afeard: thou haſt ſerued chriſt almoſt threeſcore & tẽ yeers, & art thou now afeard of death? But if ſo good a mã was ſo afeard at this paſſage, yea, ſuch a one as had ſerued God with all Ierom. in vita Hilar. abba.

purity of life,& perfect zeale for three ſcore and ten yeeres togither: what ſhal they be,which ſcarce haue ſerued god truly one day in all their liues,but rather haue ſpent all their yeeres in ſinne and vanity of the world? Muſt not theſe men be needes in great extremitie at this paſſage?

11 Now then(deere chriſtian)theſe things being ſo,that is, this paſſage of death being ſo terrible, ſo dangerous, & yet ſo vnauoidable as it is: ſeeing ſo many mē periſh, & are ouerwhelmed daily in the ſame,as it cannot be denied but there do:& both holy ſcriptures & ancient fathers do teſtifie it by exāples & records vnto vs: what man of diſcretion would not learne to bee wiſe by other mens dangers? Or what reaſonable creature would not take heed,& look about him,being warned ſo manifeſtly, and apparantly, of his own peril?If thou be a Chriſtian, and doſt beleeue in deed the things which Chriſtian faith doth teach thee: then doeſt thou knowe and moſt certeinly beleeue alſo, that of what ſtate, age, ſtrength, dignity, or condition ſoeuer thou be now, yet that thou thy ſelfe (I ſay) which now in health and mirth readeſt this, & thinkeſt that it litle

perteineth

perteineth to thee, muſt one of theſe dais (& it may be ſhortly after the reading hereof) come to proue al theſe things vpō thy ſelf, which I haue here written: that is, thou muſt with ſorrow and griefe be inforced to thy bed, and there after all thy ſtruglings, with the dartes of death, thou muſt yeeld thy body which thou loueſt ſo much, to the bait of wormes, and thy ſoule to the trial of iuſtice, for hir doinges in this life.

A very profitable consideration.

12 Imagin then (my friend) thou I ſay which art ſo freſh & frolik at this daie, that the ten, twenty, or two yeeres, or (it may be) two moneths, which thou haſt yet to liue, were now ended, and that thou were euen at this preſent, ſtretched out vpon a bed, wearied and worne with dolor & pain, thy carnal friends about thee weeping and howling, the Phiſitions departed with their fees, as hauing giuen thee ouer, and thou lying there alone mute and dumb in moſt pitiful agony, expecting frō moment to momēt, the laſt ſtroke of death to be giuen thee. Tell me in this inſtant, what would all the pleaſures & cōmodities of this world doe thee good? What comfort would it be to thee, to haue beene of honour in

this world to haue bin rich, and purchased much, to haue borne office, & bin in the princes fauor? To haue left thy children or kindered wealthy, to haue trodden down thine enimies, to haue stirred much, & born great sway in this life? What ease (I say) or comfort would it be to thee, to haue beene faire, to haue been gallant in apparel, goodly in personage, glittering in gold? would not al these things rather afflict than profit thee at this instant? For now shouldst thou see the vanitie of these trifles: now would thy hart beginne to say within thee: O follie and miserable blindnesse of mine! Lo, here is an end now of all my delightes and prosperities: all my ioies: all my pleasures: all my mirth: al my pastimes are now finished: where are my friends which were woont to laugh with me? My seruants woont to attend me, my children woont to disport me? Where are al my coches & horses, wherewith I was wont to make so goodly a shew, the caps & knees of people woont to honor me, the troupes of suters folowing me? Where are al my daliances & tricks of loue: al my pleasant musicke: al my gorgeous buildings: al my costly feastes & banquetings? And aboue al

The cogitation and speech of the soule at the day of death.

oth er

other, where are my deere and ſweete frinds, who ſeemed they would neuer haue forſaké me? But al are now gō, & haue left me heer alone to anſwer the reckoning for al, & none of thẽ wil do ſo much as to go with me to iudgemẽt or to ſpeake one worde in my behalfe.

13 Wo worth to me, that I had not foreſeene this day ſooner, and ſo haue made better prouiſion for the ſame: it is now too late, and I feare me I haue purchaſed eternal damnation, for a litle pleaſure, & loſt vnſpeakable glory, for a floting vanity. Oh how happie & twiſe happy are they which ſo liue, as they may not be afeard of this daie? I now ſee the difference betwixt the ends of good and euil, and maruel not though the Scriptures ſay of the one; *The death of ſaints is pretious.* And of the other: *The death of ſinners is miſerable.* Oh that I had liued ſo vertuouſly as ſome other haue done, or as I had oftẽ inſpirations frō god to do; or that I had don the good deeds I might haue doon: how ſweet & comfortable would they be to me now in this my laſt & extremeſt diſtreſſe?

Pſa. 115.
Pſal. 33.

14 To theſe cogitations & ſpeeches (deer brother) ſhal thy hart be inforced, of what eſtate ſoeuer thou be, at

the houre of death, if thou do not preuét it now by amẽdment of life, which only cã yeeld thee comfort in the sorrowfull day. For of good mẽ the iudge himselfe saith; *His autem fieri incipientibus respicite & leuate capita vestra, quoniã appropinquat redemptio vestra.* Whẽ these things begin to come vpõ other men, do ye lift vp your heads, for that your redemption commeth on, from the labors and toils of this world. And the holy prophet saith of the vertuous man which hath doone good workes in this life, that he shalbe at this time; *Beatus vir:* An happy man. And he giueth the cause: *Quia in die mala liberabit eum dominus, & opem feret illi super lectum doloris eius.* For that God wil deliuer him in this euil day, and wil assist him vpõ the bed of his sorrow. Which is meant (no doubt) of the bed of his last departure: especially, for that of al other beds, this is the most sorowful, as I haue shewed, being nothing els but an heape of al sorrowes togither, especially to them which are drawen vnto it before they are ready for the same, as commonly al they are which defer their amẽdment frõ day to day, & doe not attend to liue in such sort now as they shall wish they had doon when they come to that last passage.

Luc. 21.

Psal. 4.

CHAP. IX.

Of the paines appointed for sinne after this life.

AMongst all the means which God vseth towardes the children of men, to moue them to this resolutiō, whereof I intreate, the strongest and most forcible (to the common sort of men) is, the consideration of punishments prepared by him for the rebellious sinners, & transgressours of his commandementes. Wherefore he vseth this consideration often, as maie appeare by all the Prophets, who doe almost nothing else, but threaten plagues and destruction to offenders. And this mean hath oft times preuailed more thā any other that could be vsed, by reason of the naturall loue which we beare towards our selues: & consequently the natural feare which wee haue of our owne danger. So we read that nothing could mooue the Niniuites so much as the foretelling them of their imminent destruction. And Saint Iohn Baptist, although he came in a simple and contemptible maner, yet preaching vnto the people; *The terror of vengeance to come, and that the axe was now put to the trees to cut down for the fire al those which repēted not.*

The force of feare.

Iona. 3.

Mat. 3. Mar. 1. Luc. 3.

He moued the very publicans & ſouldiers to feare (which otherwiſe are people of very hard metal) who came vnto him vpō this terrible embaſſage, & asked what they ſhould doe to auoide theſe puniſhments?

2 After then that we haue conſidered of death, & of Gods ſeuere iudgement, which inſueth after death, and wherein euery mā hath to receiue according to his works in this life, as the Scripture ſaith: it followeth that wee conſider alſo of the puniſhmentes which are appointed for them that ſhall be found faulty in that account, hereby at leaſt-wiſe (if no other conſideration will ſerue) to induce Chriſtians to this reſolution of ſeruing God. For, as I haue noted before, if euerie mā haue naturally a loue of himſelfe, & deſire to conſerue his own eaſe, thē ſhould he alſo haue fear of peril wherby he is to fall into extreme calamitie. This expreſſeth S. Barnard excellently according to his woont: O man (ſaith he) if thou haue left all ſhame (which apperteineth to ſo noble a creature as thou art) if thou feele no ſorow (as carnal mē do not) yet looſe not feare alſo, which is found in verie beaſts. We vſe to load an aſſe, and to wearie

1. Cor. 5.

In ſerm. de primordijs.

weary him out with labor,& he careth not,becauſe he is an aſſe: but if thou wouldeſt thruſt him into the fire, or fling him into a ditch,he would auoid it as much as he could, for that he loueth life,& feareth death. Feare thou then,& be not more inſenſible than a beaſt:fear death:fear iudgement: fear hel.This feare is called the beginning of wiſedome,& not ſhame or ſorrowe, for that the ſpirite of feare is more mightie to reſiſt ſinne, than the ſpirit of ſhame or ſorow,wherefore it is ſaid: *Remẽber the end & thou ſhalt neuer ſinne.* That is, remember the finall puniſhmentes appointed for ſinne after this life. Thus far S.Barnard. Prou.9. Eccl.7.

3 Firſt therefore to ſpeak in general of the puniſhmẽts reſerued for the life to come, if the Scriptures did not declare in particuler their greatnes vnto vs:yet are there many reaſons to perſuade vs,that they are moſt ſeuere,dolorous & intolerable. For firſt as God is a God in al his works,that is to ſay, great,wõderful,& terrible:ſo eſpecially he ſheweth the ſame in his puniſhments, being called for that cauſe in ſcripture:*Deus iuſtitiæ:* God of iuſtice. As alſo *Deus vltionum:*God of reuẽge. Wherefore ſeeing all his other works, Gods maieſty. Pſal.71. Deut.10. Pſal.4. Pſal.93.

are ful of maiesty & exceeding our capacities: we may likewise gather, that his hand in punishment must be wonderfull also. God himselfe teacheth vs to reasō in this maner, when he saith:

Ierem. 5. *And wil ye not then feare me? And will ye not tremble before my face, which haue put the sand as a stop into the sea, & haue giuen the water a commandement neuer to passe it, no, not when it is most troubled, & the floods most outragious?* As who would say: If I am wonderful & do passe your imagination in these works of the sea, and others, which you see daily: you haue cause to feare mee, considering that my punishmentes are like to bee correspondent to the same.

Gods mercy. 4 Another coniecture of the great & seuere iustice of God may be the consideration of his infinit & vnspeakeable mercy: the which as it is the verie nature of God, and without end or measure, as his godhead is: so is also his iustice. And these two are the two armes (as it were) of God, imbracing

Psal. 84. & kissing one the other, as the Scripture saith, therefore as in a man of this world, if wee had the measure of one arme, we might easily coniecture of the other: so seeing the wonderfull examples daily of Gods infinit mercy towardes

towardes them that repent: wee maie imagine by the same, his seuere iustice towards them, whom he reserueth to punishment in the next life, & whō for that cause he calleth in the scriptures: *Vasa furoris:* Vessels of his fury, or vessels to shew his fury vpon. Esai. 13. Psal. 7.

5 A third reason to persuade vs of the greatnes of these punishmēts, may be the marueilous patience, & long suffering of God in this life: as for exāple, in that he suffereth diuers men from one sin to another: frō one day to another: frō one yeer to another: frō one age to another: to spend all (I say) in dishonor & despite of his maiesty, adding offence to offence, & refusing all persuasions, allurem̄ts, good inspirations, or means of friendship, that his mercy can deuise to offer for their amēdment. And what mā in the world could suffer this? Or what mortal hart can shew such patience? But now if al this should not be requited with seuerity of punishmēt, in the world to come, vpon the obstinate: it might seeme against the law of iustice & equitie: & one arme in God might seeme longer than the other. S. Paul toucheth this reason in his Epistle to the Romanes, where he saith: *Doest thou not know that* Gods patience.

the

Rom.2. *the benignity of god is vsed to bring thee to repentance? And thou by thy hard & impenitent hart doest hoord vp vengeance vnto thy selfe in the day of wrath, & appearance of Gods iust iudgements, which shal restore to euery man according to his workes?* He vseth heere the words of *hoording vp of vengeance*, to signifie that euen as the couetous man doth hoord vp mony to mony daily, to make his heape great: so the vnrepentant sinner doth hoord vp sin to sin: and God on the contrarie side hoordeth vp vengeance to vengeance, vntill his measure be ful to re-

Mai.27. store in the end: *Measure against measure:* as the prophet saith, & to paie vs

Ierem.16. home: *According to the multitude of our*

Gen.15. *own abominations*. This God meant when he said to Abraham: *That the iniquities of the Amorrheans wer not yet ful*

Apoc.21. *vp*. Also in the reuelation vnto S. Iohn the euangelist, when he vsed this conclusion of that book: *He that doth euill, let him yet do more euil: & he that lieth in filth let him yet become more filthy: for behold I come quicklie, & my reward is with me, to render to euery man according to his deeds*. By which words God signifieth that his bearing & tolerating with sinners in this life, is an argument of his greater seueritie in the life to come,

which

which the Prophet Dauid also declareth, whé talking of a careles sinner he saith: *Dominus irridebit eum, quoniã prospicit quod veniet dies eius* : The Lord shal scoff at him foreseing that his day shal come. Pſal. 36. This day (no dout) is to be vnderstood the day of account & punishmét after this life, for so doth god more at large declare himself in another place in these words: *And thou son of mã this saith the lord god: the end is com, now (I say) the end is come vpon thee. And I will shew in thee my furie, and wil iudge thee according to thy waies . I will laie against thee all thy abhominations, and mine eie shall not spare thee, neither will I take anie mercie vpon thee, but I wil put thine owne waies vpon thee, & thou shalt know that I am the Lord. Behold affliction commeth on, the end is come, the end (I say) is come: it hath watched against thee, and behold it is come: crushing is now come vpon thee: the time is come : the daie of slaughter is at hand. Shortlie will I poure out my wrath vppon thee, and I will fill my furie in thee, and I will iudge thee according to thy waies, and I will laie all thy wickednesse vpon thee: mine eie shal not pitty thee: neither will I take any compassion vpõ thee, but I wil lay thy wais vpon thee, and thine abhominations in the* Ezec. 7.

the

the midst of thee, and thou shalt know that I am the Lord that striketh. Hitherto is the speech of God himselfe.

Of pains in particular.

6 Seing then now we vnderstand in general, that the punishmẽts of god in the life to com are most certain to be great and seuere to al such as fal into thẽ (for which cause the apostle saith:

Heb. 10. *Horrendũ est incidere in manus dei viuentis.* It is an horrible thing to fall into the hãds of the liuing god) let vs cõsider sowhat in particular what maner of pains & punishments they shalbe.

Of the name of hel in diuers tongs.

7 And first of al touching the place of punishment appointed for the dãned, cõmonly called hel, the scripture in diuers languages, vseth diuers names, but all tending to expres the grieuousnes of punishmẽt there suffered. As in latine it is called *Infernus*, a place beneath or vnder the groũd (as most of the old fathers do interpret.) But whether it be vnder groũd or no, most certeine it is, that it is a place most opposite to heauẽ, which is said to be aboue. And this name is vsed to signifie the miserable suppressing and hurling down of the dãned, to be trodẽ vnder the feet, not only of god, but also of good mẽ for euer. For* so saith the scripture: *Behold the day of the Lord*

Esa. 5. & 38.

Mal. 4.

B

* The matter in hand is not by this place substantially proued.

commeth

cõmeth burning like a furnace, & al proud and wicked men ſhalbe ſtraw to that furnace, & you that fear my name ſhal tread them down, and they ſhalbe as burnt aſhes vnder the ſoles of your feete in that daie. And this ſhall be one of the greateſt miſeries that can happẽ to the proud and ſtout potentates of the world, to be thrown down, with ſuch contempt, & to be trodẽ vnder feet of them, whõ they ſo much deſpiſed in this world.

8 The Hebrew word which the ſcripture vſeth for hel, is *Seol*, which ſignifieth a great ditch or dungeon. In which ſenſe it is alſo called in the Apocalyps: *Lacus iræ Dei*: The lake of the wrath of god. And again: *Stagnum ardens igne & ſulphure*: A poole burning with fire and brimſtone. In greek the ſcripture vſeth 3. wordes for the ſame place. The firſt is, *Elades*, vſed in the goſpel, which (as Plutarch noteth) ſignifieth a place where no light is. The ſ. cõd is *Zophos*, in S. Peter, which ſignifieth darckneſſe it ſelfe. In which ſenſe it is called alſo of Iob, *Terra tenebroſæ, & operta mortis caligine*: A dark land & ouerwhelmed with deadly obſcurity. Alſo in the goſpel: *Tenebræ exteriores*: vtter darcknes. The third greek word is *Tartaros*: vſed alſo by ſaint Peter

Eſai. 14.
Mat. 14.
Apoc. 14.
Apoc. 11.
Mat. 11.
In com. ſupra verba viue latenter.
2. Pet. 4.
Iob. 10.
Mat 22. & 25.
2. Pet. 4.

ter: which word being deriued of the verb *Tæraſſō*, which ſignifieth to terrify, trouble & vex, importeth an horrible cōfuſiō of tormētors in that place: eué as Iob ſaith of it: *Ibi nullus ordo, ſed*
Iob.10. *ſēpiternus horror inhabitat.* There dwelleth no order, but euerlaſting horror.

Mat.5.10. 18.23. Mar 9. Luc.12. 9 The Chaldie word, which is alſo vſed in the hebrew, & tranſlated to the greeke, is *Gehenna*, firſt of al vſed by chriſt for the place of them which are dāned, as S. Ierō noteth vpō the tenth chap. of S. Mathews goſpel. And this word being cōpounded of *Gee* & *Hinnō* ſignifieth a vally nigh to Ieruſalem called the valley of Hinnō, in which the old Idolatrous Iewes were wōt to burn aliue their own childrē in the honor of the diuel, & to ſoūd with trumpets, timbrels, & other lowd inſtrumēts, whiles they were doing therof, that the childrens voices, & cries might not be hard: which place was afterward alſo vſed for the receit of al filthines, as of dung, dead carions & the like. And it is moſt probable, that our ſauior vſed this word aboue al other for hel, thereby to ſignifie, the miſerable burning of ſoules in that place, the pitiful clamors & cries of the torméted: the cōfuſe & barbarous

The valley Hinnom.

noiſe

noise of the tormentors: togither with the most lothsome filthines of the place, which is otherwise described in the scripturs by the name of adders, snakes, cocatrices, scorpions, & other venimous creatures, as shalbe afterward declared.

10 Hauing declared the names of this place, & thereby also in som part, the nature: it remaineth now, that we consider, what maner of paines men suffer there. For declaration whereof, we must note, that as heauen and hel are contrarie, assigned to contrarie persons, for contrary causes: so haue they in all respectes contrarie properties, conditions, and effectes, in such sort, as whatsoeuer is spoken of the felicity of the one, may serue to inferre the contrary of the other. As whē S. paul saith, that *No eie hath seen, nor eare hard, nor hart conceiued the ioies that god hath prepared for thē that shalbe saued.* We may infer, that the pains of the damned must be as great. Againe, whē the scripture saith that the felicity of thē in heauē is a perfect felicity, conteining *Omne bonū*: Al goodnes; so that no one kind of pleasure can be imagined which they haue not: wee must think on the contrary part, that the

The paines of hel vniuersal.

1. Cor. 2.

Exo. 33.

the misery of the damned, must be also a perfect misery, conteining al afflictions that may be, without wanting any. So that, as the happines of the good is infinite, & vniuersal: so also is the calamity of the wicked infinite & vniuersal. Now in this life al the miseries & pains which fal vpon man, are but particular, & not vniuersal. As for example: we see one mā pained in his eies; another in his back: which particular pains notwithstāding somtimes are so extreme, as life is not able to resist thē, & a man wold not suffer thē long for the gaining of many worldes togither. But suppose now a man were tormented in al the parts of his bodie a tonce, as in h shead, his eies, his tong his teeth, his throat, his stomack, his belly, his backe, his heart, his sides, his thighs, & in al the ioints of the bodie besides: suppose (I say) he were most cruelly torméted with extreme pains in all these partes togither, without ease or intermission, what thing could be more miserable than this? What sight more lamentable? If thou shouldest see a dog lie in the street so afflicted: I know thou couldest not but take compassion vpon him. Wel then, consider what difference there is be-

tween

tween abiding these pains for a week, or for al eternities; in suffering them vpon a soft bed, or vpon a burning grediron & boiling furnace; among a mans friendes comforting him, or among the furies of hel, whipping & tormenting him. Consider this (I say) gentle reader, & if thou wouldest take a great deale of labour, rather than abide the one, in this life: be content to susteine a litle pain, rather than to incur the other in the life to come.

Peculiar tormentes to euerie part.

11 But to consider these things yet further, not onelie all these partes of the bodie which haue been instrumentes to sin, shal be tormented togither, but also euerie sense both external and internal for the same cause shal bee afflicted with his particular torment, contrarie to the obiect wherein he delited most & took pleasure in this world. As for example, the lasciuious eies were afflicted with the vglie and fearefull sight of diuels: the delicate eares, with the horrible noise of damned spirites, the nise smell, with poisoned stench of brimstone, and other vnsupportable filth: the daintie tast, with most rauenous hunger and thirst: and all the sensible partes of the bodie with burning fire.

Againe,

Again, the imagination shall bee tormented, with the apprehension of pains present, & to come, the memory with the remembrance of pleasures past, the vnderstanding, with consideration of the felicity lost, and the miserie now come on. O poore Christian what wilt thou doe amidst the multitude of so grieuous calamities?

The paines of hel exercised for torment, not for chastisement.

12 It is a wonderfull matter, and able (as one father saith) to make a reasonable man go out of his wits, to consider what God hath reuealed vnto vs, in the scriptures, of the dreadful circumstances of this punishment, & yet to see how little the rechles men of the world doe feare it. For first, touching the vniuersalitie, varietie and greatnes of the paine, not onely the reasons before alledged, but also diuerse other considerations in the scriptures do declare: As where it is said of the damned; *Cruciabũtur die ac nocte*: They shalbe tormented day and night. And againe; *Date illi tormentum.* Giue hir tormẽt, speaking of Babylon in hel: by which is signified, that the pains in hel are exercised, not for chastisemẽt, but for tormẽt of the parties. And torments cõmonly we see in this world to be as great & as extreme, as

Apoc. 20. & 14.
Apoc. 18.
Luc. 16.

the

the wit of a man can reach to deuise. Imagin then, when God shal laie his head to deuise tormentes (as he hath done in hel) what maner of torments wil they be?

13 If creating an elemẽt here for our cõfort (I meã the fire) he could create the same so terible as it is, in such sort as a man wold not hold his only hand in it one day, for to gain a kingdome, what a fire thinke you hath he prouided for hel, which is not created for cõfort, but only for tormẽt of the parties? Our fire hath many differences frõ that, & therfore is truly said of the holy fathers, to be but a painted & fained fire in respect of that. For our fire was made to cõfort (as I haue said) & that to tormẽt. Our fire hath need to be fed continually with wood, or els it goeth out: that burneth continually, without feeding. Ours giueth light, that giueth nõe. ours is out of his natural place, & therfore shifteth to ascẽd, & to get frõ vs, as we see, but that is in the natural place wher it was created & therefore it abideth there perpetually. ours cõsumeth the matter laid in it, & so quickly dispatcheth the pain: that tormẽteth, but cõsumeth not, to the end the pain may be euerlasting.

The fearce nature of the fire of hel.

Our

Our fire is extinguished with water & greatly abated by the coldnes of the aire about it: that hath no such abatement, or qualification. Finally, what a strange and incredible kinde of fire that is, appeereth by these wordes of our sauiour so often repeated, *There shall bee weeping and gnashing of teeth.* weeping is to be referred to the effect of extreme burnīg in that fire, for that the torment of scalding & burning inforceth tears sooner than anie other torment, as appeareth in them, which vpō the suddē do put any hoat thing into their mouth, or scalde any other part of their bodie. And * gnashing of teeth or chattering at least (as euerie mā knoweth) proceedeth of great & extreme cold. Imagin then what a fire this is, which hath such extreme effects, both of heat & cold. O mightie lord what a strāge god art thou? How wonderful & terrible in al thy works & inuētions? How bountiful art thou to those that loue & serue thee? And how seuere to thē which contēne thy cōmādements? Hast thou deuised a way how they which ly burning in a lake of fire & brimston, shal also be tormēted with extreme cold? what vnderstāding of mā can conceiue how this may be?

Mat. 8. 13. 22. 25. Luc. 13.

B

* Gnashing and chattering of the teeth are not alone, & proceed of diuers causes.

Apoc. 21.

But

But thy iudgementes (O Lord) are a depth without bottome, & therefore I leaue this to thy onlie prouidence, prayſing thee eternallie for the ſame. Pſal.35.

14 Beſides theſe general pains common to all that be in that place, the ſcripture ſignifieth alſo that there ſhal be particular torments, peculiar both in quality and quantity to the ſinnes and offences of each offender. For to that end ſaieth the prophet Eſaie to God, *Thou wilt iudge in meaſure againſt meaſure*. And God ſaieth of himſelfe: *I will exerciſe iudgement in weight, and iuſtice in meaſure.* And that is the meaning of al thoſe threats of God to ſinners where he ſaieth that he wil paie them home according to their particular works, and according to the inuentions of their owne heartes. In this ſenſe it is ſaied in the Apocalyps, of Babylon now throwne down into the Lake, *Looke how much ſhe hath gloryfied her ſelfe, and hath liued in delites: ſo much torment and affliction giue her.* Whereof the holie Fathers haue gathered the varietie of tormentes that ſhall be in that place. As there bee differences of ſinnes: ſo ſhal there be varietie of torments (ſaith old Ephraem)

Particular paines for particular offenders.

Eſai.17. Eſai.28. Ierem.2. Apoc 20. Pſal.27.98. Ezec.24. Oſee.12. Zach.1.

Apoc.18.

Li.de ver. Pœn.ca.2.

em) as if the adulterer shuld haue one kind of tormēt, the murdrer another, the theef another, the drunkard another, the liar another. As if the proud man should be trodden vnder feet, to recōpence his pride: the glutton suffer inestimable hunger: the drunkard, extreme thirst: the delicious mouth filled vp with gaul, and the delicate bodie, seared with hoat burning irons.

Iob. 20. A maruelous description vsed by the scripture.

15 The holy Ghost signifieth such a thing, when he saith in the scriptures, of the wicked worldling; *His bread in his belly shalbe turned into the gaul of serpents: he shalbe constrained to spue out againe the riches which he hath deuoured: nay, god shal pul thē out of his belly again: he shal be constrained to suck the gauls of cocatrices, & the tong of an adder shal kil him: he shal pay sweetly for al that euer he hath don: & yet shal he not be consumed, but shal suffer according to the multitude of al his deuises: vtter darknes lieth in wait for him: & fire which needeth no kindling shal eat him vp: this is the wicked mans portion frō god.* By which words & such like, it is plainly shewed, that worldlinges shal receiue as it were particular and proper tormentes for their gluttony, for their delicate fare, for their extortion & the like. Which

torments

tormentes shall be greater than anie mortall toong can expresse: as may appeare by the vehement and horrible words, which the holy Ghost here vseth to insinuate the same.

16 Beside this, the scripture sheweth vnto vs not only the vniuersality, particularity and seuerity of these pains, but also the straitnes thereof, without aide; help, ease, or comfort, when he saith: *We shal be cast in bound both hand & feete:* For it is some kind of comfort in this worlde, to bee able to resist or striue against our afflictions: but here we must lie still and suffer all. Againe, when it saith: *Clausa est ianua:* The gate is shut: That is, the gate of all mercy, of all pardon, of all ease, of all intermission, of al comfort, is shut vp from heauen, from earth, from the creator, & from creatures: insomuch as no cõsolation is euer to be hoped for more: as in al the miseries of this life there is alwaies some. This straitnes is likewise most liuely expressed in that dreadful parable of the rich gluttõ in hel: who was driuen to that necessity: as he desired that Lazarus might dip the top of his finger in water to coole his toong, in the middest of that fire wherein he saith he was: & yet could

The straitnes of paine in hel.

Mat. 22.

Mat. 25.

Luc. 16.

The woonderful example of the rich glutton.

not he obtaine it. A small refreshing (it seemeth) it would haue bin vnto him, if he had obteined the same. But yet to shew the straitnesse of the place, it was denied him. Oh you that liue in the sinful wealth of the world, cõsider but this one example of Gods seuerity, & be afeard. This mã was in great roialty a litle before, & nothing regarded the extreme misery that Lazarus was in: but now would he giue a thousand worldes (if he had them) for one droppe of water to coole his tongue. What demand could be lesse thã this? Hee durst not aske to bee deliuered thẽce, or to haue his torméts diminished, or to aske a great vessel of water to refresh his whole body therein: but only so much as would stick on the top of a mans finger, to cool his toung. To what need was this rich man now driuen? What a great imaginatiõ had he of the force of one drop of water? To what pitiful change was his tong now com vnto, that was wont to be so diligently applied with al kinds of pleasãt liquors? Oh that one man cãnot take exãple by another; either this is true, or els the son of God is a liar. And thẽ what mẽ are we, that seeing ourselues in danger of this misery; do not seeke

with

with more diligẽce to auoid the same?

18 In respect of these extremities & strait dealings of god in deniing al cõfort & cõsolatiõ at this day, the Scripture saith that men shal fal into rage, fury, & vtter impatience, blaspheming god, & cursing the day of their natiuity, with eating their owne toungs for grief, & desiring the rocks & meũtains to com & fal on thẽ, to end ther pains. Apo.16. Ezec.13. Apo.23. Luc.3.

18 Now if we ad to this the eternity, and euerlasting continuance of these torments: wee shal see that it increaseth the matter greatly. For in this world there is no tormẽt so great, but that time either taketh awaie, or diminisheth the same. For either the tormẽtor, or the tormẽted dieth, or some occasion or other happeneth, to alter, or to mitigate the matter. But here is no such hope or comfort: but *Cruciabuntur* (saith the scripture) *in secula seculorum, in stagno ardente igne & sulphure*: They shalbe tormented for euer in a poole burning with fire and brimstone. As long as God is God, so long shal they burne there: neither shal the tormentor nor the tormented die, but both liue eternally, for the eternall misery of the parties to be punished. The eternity of the paines. Apo.21.

19 Oh (saith one father in a godly me-

A wonderful saying.

ditation) if a sinner damned in hel did know, that he had to suffer those torments there, no mo thousands of yeres thā there be sands in the sea, & grasse-piles on the ground; or no mo thousād millions of ages, thā ther be creatures in heauen & in earth: he would greatly reioice thereof, for he would cōfort himselfe at the least with this cogitation, that once yet the matter would haue an end. But now (saith this good man) this worde *Neuer*, breaketh his hart, when he thinketh on it, & that after a hundred thousand millions of worldes there suffered hee hath as far to his end as he had at the first day of his entrance to these torments. Consider (good Christian) what a length one houre would seeme vnto thee, if thou hadst but to hold thy hand in the fire & brīstone, only during the space thereof. We see, if a man be grieuously sick, though he be laid vpō a soft bed, yet one night seemeth a long time vnto him. He turneth & tosseth himselfe frō side to side, telling the clock, & coūting euery houre, as it passeth, which seemeth to him a whole day. And if a mā should say vnto him, that he were to abide that pain but seuen yeres together: hee would go nigh to dispaire

for

for griefe. Now if one night seeme so long & tedious to him that lieth on a good soft bed, afflicted only with a little ague, what will the lying in fire & brimstone do, when he shal know euidently that hee shall neuer haue end thereof? Oh (deere brother) the saciety of continuance is lothsome, euen in things that are not euil of themselues. If thou shouldest be bound alwaies to eate one only meate, it would be displeasant to thee in the end. If thou shouldst be bound to sit still al thy life in one place without mouing: it would be grieuous vnto thee, albeit no man did torment thee in that place. What then will it be to lie eternally, that is, world without end, in most exquisite tormentes? Is it any way tollerable? What iudgement then, what witte, what discretion is there left in men, which make no more account of this matter than they doe?

20 I might heere ad another circūstance which the scripture addeth; to wit, that all these torments shalbe in darckenes: a thing dreadful of it selfe vnto mans nature. For there is not the stoutest man in the world, if he found himselfe alone, and naked in extreme darknes, & shuld hear a noise of spirits

Darckenes in hel. Mat. 8. 22.

comming towards him, but he would
feare, albeit he felt neuer a lash from
Derision. thē on his body. I might also ad ano-
ther circūstance, that the prophet ad-
Psal. 36. deth, which is that god and good men
shall laugh at them at that day, which
will be no smal affliction. For as to be
moned by a mans friend in time of
aduersity, is some comfort: so to be
laughed at, especially by him who on-
ly may help him, is a great and intol-
lerable increase of his misery.

21 And now all this that I haue spokē
of hitherto, is but one part of a dāned
mans punishment only, called by Di-
uines; *Pæna sẽsus:* The pain of sense or
feeling: that is, the pain or punishmēt
sensibly inflicted vpon the soul & bo-
dy. But yet besides this ther is another
part of this punishment called *Pœna*
Paines of dam nage which the damned
damni: The pain of losse or dammage:
which (by al learned mens opinions)
is either greater, or no lesse than the
former. And this is the infinite losse
which a damned man hath, in beeing
excluded for euer & euer frō the sight
of his creator, & his glory. Which sight
only, being sufficiēt to make happy &
blessed all thē that are admitted vnto
it, must needes be an infinit misery to
the dāned man to lack that eternally.

And

And therfore this is put as one of the first & chiefest plagues to be laid vpō him: *Tollatur impius, ne videat gloriam Dei:* Let the wicked man be taken away to hel, to the end he may not see the glory of God. And this losse conteineth all other losses & dammages in it: as the losse of eternal blisse, and ioy (as I haue said) of eternal glory, of eternal satiety with the Angels, and the like: which losses when a damned man considereth (as hee cannot but consider them still) he taketh more griefe thereof (as Diuines do hold) than by al the other sensible torments that he abideth besides. Esai. 26.

22 Wherunto apperteineth the worme of cōscience: in scripture so called, for that as a worme lieth eating & gnawing the wood wherein she abideth: so shall the remorse of our owne conscience lie within vs, griping & tormenting vs for euer. And this worm or remorse shal principally cōsist in bringing to our mindes, al the meanes and causes of our present extreme calamities: as our negligences, whereby wee lost the felicitie which other mē haue gotten. And at euery one of these considerations, this worme shal giue vs a deadly bit, euen vnto the heart. The worme of conscience. Mar. 9. Esa 66. Eccl. 7. Iud. 6. The cogitations of the damned.

As when it shall lay before vs all the occasions that we had suffered to auoide this misery wherein now we are fallen, and to haue gotten the glory which we haue lost: how easie it had bin to haue done it: how nigh we were oftentimes to resolue our selues to do it: & yet how vngraciously we left off that cogitatiõ again: how many times we were foretolde of this danger, and yet how litle care & feare we tooke of the same: how vain the worldly trifles were wherein we spent our time, and for which we lost heauẽ, & fel into this intollerable misery: how they are exalted whom we thought fooles in the worlde: & howe wee are now proued fooles and laughed at, which thought our selues wise. These things (I say) & a thousand moe being laid before vs by our own conscience, shall yeeld vs infinite griefe: for that it is nowe too late to amend them. And this griefe is called the worme or remorse of our own cõscience: which worm shal more inforce men to weepe & howle, than any torment else, cõsidering how negligently, foolishly, & vainely, they are come into those so insupportable torments, and that now there is no more time to redresse their errours.

23 Now

23 Now only is the time of weeping & lamenting for these mē: but al in vain. Now shal they begin to fret & fume,& maruell at themselues,saying: Where was our witte? Where was our vnderstanding? Where was our iudgement when we followed vanites,& contemned these matters? This is the talk of sinners in hel(saith the scripture)*what hath our pride, or what hath the glory of our riches profited vs? They are al now vanished like a shadowe: we haue wearied out our selues in the way of iniquitie & perdition, but the way of the Lorde we haue not knowen.* This(I say)must be the euerlasting song of the damned worm-eatē conscience in hel:eternal repentance, without profit. Whereby he shall be brought to such desperation (as the scripture noteth)as he shal turne into fury against himselfe, teare his own flesh,rent his own soul(if it were possible)& inuite the fiends to tormēt him seeing he hath so beastly behaued himselfe in this world,as not to prouide in time,for this principal matter,only to haue bin thought vpō. Oh if he could haue but another life to liue in the world again, how wold he pas it ouer? with what diligēce? with what seuerity? But it is not lawful:we only which Sap.5.

are yet aliue haue that singuler benefit, if we know it, or would resolue our selues to make the most of it. One of these daies, we shal be past it also, and shal not recouer it againe, no not an houre, if we would giue a thousand worldes for the same, as indeed the damned would doe, if they might. Let vs now therefore so vse the benefit of our present time, as when we are past hence, we haue not need to wish our selues here againe.

24 Now is the time we may auoid al: now is the time we may put our selues out of danger of these matters: now (I say) if we resolue our selues out of hād. For we know not what shal become of vs to morow: it may be to morow our harts wil be as hard & careles of these things, as they haue bin heretofore: & as Pharao his hart was, after Moses departure frō him. Oh that he had resolued himself thorowly while Moses was with him, how happy had he bin? If the rich glutton had taken the time while he was in prosperity, how blessed a mā had he bin? He was foretold of his misery (as we are now) by Moses and the
Luc. 16. Prophets, as Christ signifieth: but hee would not heare. Afterward he was in such admiration of his own folly, that he

he would haue had Lazarus sent from Abrahams boso vnto his bretheren to warn them of his succes. But Abraham told him, it was bootles, for they wold not haue beleeued Lazarus, but rather haue persecuted him as a lier, & defamer of their honorable brother dead, if he should haue come and haue told them of his torments. Indeed so wold the wicked of the world do now, if one should come & tel them, that their parents & friends are damned in hel for such & such things: & doe beseech thē to look better to their liues, to the end by their comming thither, they do not increase the others pains, for being some cause of their dānation (for this is only the cause of care which the dāned haue towards the liuing, and not for any loue they now beare them) if (I saie) such a message should come from hel, to the florishing sinners of this worlde, would they not laugh at it? Would they not persecute eagerlie the parties that should bring such newes? What then can God deuise to doe for the sauing of these men? What waie, what meanes maie he take, when neither warning, nor example of others, nor threates, nor exhortations wil doe any good? Wee

know,

know,or may knowe, that leading the life which we do, we cannot be saued. We know,or ought to know,that many before vs haue bin dãned for lesse matters. We know, & cãnot chuse but know, that wee must shortly dy, & receiue our selues, as they haue receiued: liuing as they did,or worse. We see by this laid down before,that the paines are intollerable,& yet eternal, which doe expect vs for the same. We cõfes thẽ most miserable,that for any pleasure or cõmodity of this worlde, are now faln into thõse paines. What thẽ shuld let vs to resolue, to dispatch our selues quickly of al impediments? To breake violently from all bonds & chaines of this wicked world, that do let vs from this true and zelous seruice of god? Why should we sleep one night in sinne, seeing that night may chance to be our last,and so the euerlasting cutting off, of all hope for the time to come?

25 Resolue thy selfe therfore(my deer brother)if thou bee wise, & cleere thy selfe frõ this danger, while god is willing to receiue thee, & mooueth thee therunto by these means as he did the rich man by Moses and the Prophets while he was yet in his prosperity. Let this

this exãple be oftẽ before thine eies, and consider it throughly, and it shal do thee good. God is a wõderful god, & to shew his patiẽce & infinit goodnesse he woeth vs in this life, seeketh vnto vs, & laieth himself (as it were) at our feete, to mooue vs to our owne good, to drawe vs, to winne vs, and to saue vs from perdition. But after this life he altereth this course of dealing: he turneth ouer the leaf, and changeth his stile. Of a Lambe hee becommeth a Lion to the wicked: & of a Sauiour, a iust and seuere punisher. What can be said, or done more to moue vs? He that is forewarned, and seeth his own danger, before his face, and yet is not stirred; nor made the more warie or feareful thereby, but notwithstãding will come or slide into the same: may wel be pitied, but surely, by no meanes can be helped, making himselfe incapable of al the remedies, that may be vsed.

CHAP. X.

Of the most honorable & munificẽt rewardes proposed to al thẽ that truly serue god.

THe reasons & considerations laid down before in the former chapters might wel suffice, to stir vp the hart of any reasonable Christian, to take

take in hād this resolutiō, wherof we talk, and whereunto I so much couet to persuade thee (for thy only good & gain) gentle Reader. But for that al harts are not of one cōstitutiō in this respect, nor al drawn & stirred with the same means: I purpose to adioin heere a cōsideration of commoditie, whereūto cōmonly ech man is prone by nature. And therfore I am in hope it shal be more forcible to that we go about, thā any thing els that hi therto hath bin spokē. I mean then to treat of the benefits which are reaped by the seruice of God, of the gain drawn thēce, & of the good pay & most liberal reward which god performeth to his seruāts, aboue al the maisters created, that may be serued. And though the iust fear of punishmēt (if we serue him not) might be sufficiēt to driue vs to this resolutiō, & the infinit benefits already receiued, induce vs to the same, in respect of gratitude (of both which sōwhat hath bin said before:) yet am I contēt so far to inlarge this liberty to thee (good reader) that except I shew this resolution, which I craue to be more gainful & profitable thā any thing els in the world that cā be thought of: thou shalt not be bound vnto

God the best paimaister.

vnto it for any thing that hitherto hath bin ſaid in that behalfe. For as God in al other thinges is a God of great Maieſtie, ful of bountie, liberalitie, & princely magnificence: ſo is hee in this point aboue al other: in ſuch ſort, as albeit whatſoeuer wee doe, is but due debt vnto him, and of it ſelfe deſerueth nothing: yet of his munificent maieſtie, he letteth paſſe no one iot of our ſeruice vnrewarded, no not ſo much as a cup of cold water. Mat.10. Mark.9.

2 God commaunded Abraham to ſacrifice vnto him his onelie ſonne Iſaac, which he loued ſo much: but when hee was readie to doe the ſame, God ſaid, doe it not: it is enough for me that I ſee thine obedience. And becauſe thou haſt not refuſed to doe it, I ſweare to thee (ſaith he) by my ſelfe, that I wil multiplie thy ſeed as the ſtarres of heauen, and the ſandes of the Sea: and among them alſo one ſhal be Chriſt, the ſauiour of the world. Was not this a good pay for ſo litle pains? King Dauid one night began to thinke with himſelfe that he had now an houſe of Cedar, and the Arke of GOD lay but vnder a tent, & therefore reſolued to build an houſe for the ſaid Arke. Which Gen.22. 2.Reg.7.

only,

only cogitation God took in so good part, as he sent Nathan the Prophet vnto him presently to refuse the thing, but yet to tel him, that for so much as hee had determined such a matter:

Psal.88. GOD would build a house or rather a kingdome, to him and his posterity, which should last for euer, and from which he would neuer take away his mercy, what sins or offences soeuer they committed. Which promise wee see now fulfilled in Christ his church raised out of that family. What should I recite many like examples? Christ giueth a general note heereof, when he calleth the workmen & paieth to

Mat.20. ech man his wages, so duely: as also

Apoc.22. when he saith of himself: *Behold, I come quickly, & my reward is with me*. By which places is euident, that god suffereth no labor in his seruice to belost or vnpaied. And albeit (as after in place conuenient shall bee shewed) he paieth also, & (that abundantly) in this life: yet (as by those two exãples appereth) he deferreth his chife pay, vntil his comming in the end of the daie, that is, after this life, in

Luc.14. *the resurrection of the iust*: as himselfe saith in another place.

3 Of this paiment then reserued for Gods

gods ſeruãts in the life to com, we are now to cõſider, what, & what maner a thing it is, and whether it be worth ſo much labor & trauel, as the ſeruice of god requireth or no. And firſt of al, if we wil beleeue the holy ſcripture, calling it a kingdome, an heauenly kingdom, an eternal kingdom, a moſt bleſſed kingdom: we muſt needs confeſſe it to bee a maruelous great reward. For that worldly princes do not vſe to giue kingdoms to their ſeruants for recompence of their labors. And if they did, or were able to doe it: yet could it be neither heauenly, nor eternal, nor a bleſſed kingdom. Secondly, if we credit that which S. Paul ſaieth of it; *That neither eie hath ſeen, nor eare hard, nor hart of man conceiued*, how great a matter it is: then muſt we ver admit a greater opinion thereof, for that we haue ſeene many wonderfull thinges in our daies, wee haue heard more woonderful, wee may conceiue moſt wonderfull, and almoſt infinite. How then ſhal we com to vnderſtand the greatnes & value of this reward? Surely no toong created, either of man or angel, can expreſſe the ſame: no imaginatiõ cõceiue; nor vnderſtãding comprehend it. Chriſt himſelfe hath

Mat. 25.
2. Tim. 4.
2. Pet. 1.
Luc. 14.

1. Cor. 2.
Eſai. 64.

hath said, *Nemo scit, nisi qui accipit.* No
Apoc.2.20. man knoweth it, but he that inioieth it. And therefore he calleth it *Hidden manna*, in the same place. Notwithstanding, as it is reported of a learned Geometrician, that finding the length of Hercules foot, vpon the hil Olympus, drew out his whole bodie, by the proportion of that one part: so we by some thing set down in scripture, and by some other circumstances agreeing thereunto, may frame a coniecture of the matter, though it come far behind the thing it selfe.

4 I haue shewed before how the scripture calleth it an heauenly, an euerlasting, and a most blessed kingdome: whereby is signified, that al must bee kinges that are admitted thither. To
Apoc.2.& 3 Mat 16. like effect it is called in other places:
Luc.10. *A crown of glory, a throne of maiesty, a paradise, or place of pleasure, a life euerlasting.* S.Iohn the Euāgelist being in his banishment, by special priuiledge, made priuy to some knowledge and feeling thereof, as wel for his own comfort, as for ours, taketh in hand to describe it by comparison of a citie: affirming, that the whole citie was of pure gold,
Apoc.21. & 22. with a great & high wall of the precious stone, called Iaspis. This wal had also

also twelue foundations, made of twelue distinct precious stones, which he there nameth: also twelue gates, made of twelue rich stones, called Margarits; and euerie gate was an entire Margarit. The streetes of the citie were paued with gold, interlaid also with pearles & precious stones. The light of the citie was the cleernes & shining of Christ himselfe, sitting in the midst thereof: from whose seat proceeded a riuer of water, as cleere as christal to refresh the citie: and on both sides of the banks there grew the tree of life, giuing out continuall and perpetuall fruit: there was no night in that citie, nor any defiled thing entered there: but they which are within shall reign (saith hee) for euer and euer. The description of paradise.

§ By this description of the most rich and precious thinges that this world hath, Saint Iohn would giue vs to vnderstand the infinite value, glorie, and maiesty of this felicity, prepared for vs in heauē: though (as I haue noted before) it being the princely inheritance of our Sauior Christ, the kingdom of his father, the eternal habitatiō of the holy Trinitie, prepared before al worlds to set out the glorie, and Heb. 1. Mat. 13.

and expresse the power of him that hath no end or measure, either in power or glorie: wee maie verie well think with S. Paul, that neither tong can declare it, nor hart imagin it.

6 When God shal take vpon him to do a thing for the vttermost declaration (in a certeine sort) of his power, wisedom, and maiestie: imagin you, what a thing it wil be. It pleased him at a certeine time, to make certeine creaturs to serue him in his presence, and to be witnesses of his glory: and thereupon with a word, created the Angels, both for number, & perfection, so strange & wōderfull, as maketh mās vnderstāding astonished to think of it. For as for their nūber they were almost infinite, passing the number of all the creatures of this inferiour world, as diuers learned men, & some ancient fathers do think: though Daniel (according to the fashion of the scripture) doe put a certain nūber for an vncertain, when he saith of angels *A thousand thousands did minister vnto him* (that is, vn to god) *& ten thousand times an hundred thousand, did stād about him to assist.* And for their perfectiō of nature, it is such (being, as the scripture saith, spirits, & like burning fire)

The creation of Angels.

B

*Great excellencie of giftes maie be ascribed vnto them, but not perfection.

Dan. 7.

Psal. 113.

as

as they far surpasse all inferior creatures, in natural knowledge, power & the like. What an infinit maiesty doth this argue in the creator?

7 After this, when many of these Angels were fallen: it pleased God to create another creature, farre inferior to this, for to * fil vp the places of such as had fallen: and thereupon created man of a piece of clay, as you know, appointing him to liue a certain time in a place distant from heauen created for this purpose, which is this world: a place of interteinment and trial for a time, which afterward is to be destroied againe. But yet in creating of this transitorie worlde (which is but ā cottage of his own eternal habitation) what power, what magnificence, what maiestie hath he shewed? What heauens, & how wonderful hath he created? What infinit stars & other lights hath he deuised? What elemēts hath he framed? And how marueilously hath hee compact them togither? The seas tossing and tumbling without rest, & replenished with infinit sorts of fish: the riuers rūning incessātly thorow the earth like veines in the body, & yet neuer to be empty nor ouerflow the same: the earth

The creation of the world, to expres the power of God.

B

*We may not wel restreine the purpose of God only to this: besides that, it maie be doubted likewise, by what warrant that opinion doth stand.

earth it selfe so furnished with all variety of creatures, as the hundred part thereof is not imploied by man, but only remaineth to shew the ful hād, & strong arme of the creator. And al this (as I said) was done in an instant, with one word only: and that for the vse of a smal time, in respect of the eternitie to come. What then shal we imagin that the habitation prepared for that eternitie shal be? If the cottage of his meanest seruane (and that made only for a time, to beare off as it were a shower of rain) be so princely, so gorgeous, so magnificent, so full of maiestie, as we see this world is: what must we thinke that the kinges pallace it selfis, appointed for al eternity; for him and his frinds, to reigne togither? We must needs thinke it to be as great, as the power and wisdom of the maker coulde reach vnto, to
Hester. 1. performe: and that is, incomparable, and aboue al measure infinite. The great king Assuerus, which reigned in Asia ouer an hundred, twenty and seauen prouinces, to discouer his power and riches to his subiects made a feast (as the scripture saith) in his citie of Susa, to all Princes, states and potentates, of his dominions, for an

an hundred and foureſcore daies to-
gither. Eſaie the Prophet ſaith, that Eſai. 25.
our God and Lord of hoſtes, wil make Luc. 12.
a ſolemne banquet to all his people
vpon the hil and mount of heauen, &
that an haruеſt banquet of fat meats,
& pure wines. And this banquet ſhal
be ſo ſolemne, as the very Sonne of
God himſelfe chiefe Lord of the feaſt
ſhall be content to gird himſelfe, and
to ſerue in the ſame, as by his owne
words he promiſeth. What maner of
banquet thē ſhal this be? How magni-
ficent? How ful of maieſtie? Eſpecial-
ly, ſeeing it hath not onlie to endure
an hundred and foureſcore daies (as
that of Aſſuerus did) but more than
an hundred and foureſcore millions
of ages: not ſerued by men (as Aſſue-
rus feaſt was) but by Angels and the
verie Sonne of God himſelfe: not to
opē the power and riches of an hun-
dred, twentie & ſeauen prouinces, but
of God himſelfe, King of Kinges, and
Lord of Lordes, whoſe power and ri-
ches are without end, and greater
than al his creatures togither can cō-
ceiue? How glorious a banquet ſhall
this be then? How triumphant a
ioy of this feſtiual daie? O miſerable
and fooliſh children of men, that are
borne

born to so rare & singular a dignitie, and yet cannot be brought to consider, loue, or esteeme of the same.

The pleasures and commodities of this life.

8 Other such considerations there be to shew the greatnes of this felicity, as that, if God hath giuen so many pleasures & comfortable gifts in this life (as we see are in the world) being a place notwithstanding of banishment, a place of sinners, a vale of miserie, and the time of repenting, weeping, & wailing: what wil he do in the life to come, to the iust, to his friends, in the time of ioy, and mariage of his Sonne? This was a most forcible consideration with good Saint Augustine, who in the secret speech of his soule with God, said thus: O Lord if thou for this vile bodie of ours, giue vs so great & innumerable benefites, from the firmament, from the aire, from the earth, from the sea: by light, by darknesse, by heat, by shadow, by dewes, by showers, by windes, by raines, by birds, by fishes, by beasts, by trees, by multitude of herbs, & variety of plants, and by the ministerie of al thy creatures: O sweet lord what maner of things, how great, how good & how innumerable are those which thou hast prepared in our heauenlie coun-

Apoc. 19.

In soliloquijs animæ ad deum.

country, wher we shal see thee face to face? If thou doe so great things for vs in our prison: what wilt thou giue vs in our pallace? If thou giuest so many things in this world, to good & euil men togither: what hast thou laid vp for onely good men in the worlde to come? If thine enimies and frinds togither are so well prouided for in this life: what shall thy onely friendes receiue in the life to com? If there be so great solaces in these daies of tears: what ioy shall there be in that day of marriage? If our iaile containe so great matters: what shall our country and kingdome doe? O my Lorde and God, thou art a great God: *And great is the multitude of thy magnificence and sweetnesse.* And as there is no end of thy greatnes, nor number of thy wisedome, nor measure of thy benignity: so is there neither end, number or measure of thy rewardes, towardes them that loue & fight for thee. Hitherto S. Augustine. Apoc. 19. Psal. 30.

9 Another way to cõiecture of this felicity is to cõsider the great promises which God maketh in the Scriptures to honour & glorifie man in the life to come. *Whosoeuer shal honour me* (saith God) *I will glorifie him.* And the How much God honoreth man. 1. Reg. 2. Psal. 138.

prophet Dauid as it were cõplaineth ioyfully, that, Gods friendes were so much honoured by him. Which hee might with much more cause haue said, if he had liued in the new Testa-
Luc.12. ment, and had heard that promise of Christ, whereof I spake before, that his seruants shuld sit down & bãquet, and that himselfe would serue & minister vnto them in the kingdome of his father. What vnderstanding can conceiue, how great this honour shal-
Mat.19. be? But yet in some part it may bee
Luc.22. gessed, by that he saith, that they shal sit in iudgement with him, & (as Saint
1. Cor.6. Paul addeth) shalbe iudges not onely of men, but also of Angels. It may also be cõiectured by the exceeding great honour, which God at certaine times hath done to his seruants, euẽ in this life. Wherein notwithstanding they are placed to be dispised, & not to bee
Mat.10. honored. What great honour was it that hee did to Abrahã in the sight of
Gen.12. so many kings of the earth, as of Pha-
14.20. rao, Abimelech, Melchisedech, & the
Exo.5.8.6.7 like? What honor was that hee did to Moses & Aaron in the face of Pharao and all his court, by the woonderfull signes that he wrought? What excessiue honour was that hee did to holie

Iosue,

Iosue, when in the sight of al his ar- Iosue.10.
my, he staied the sun & moone in the
midst of the firmament, at Iosue his
appointment, obeying therein (as the
scripture saith) to the voice of a mā?
What honor was that he did to Esay Esa.38.
in the sight of king Ezechias, whē he
made the sun to go backe ten degrees
in the heauens? What honor was that
he did to Helias in the sight of wicked 3.Reg.17.
Acab, when he yeelded the heauens
into his hands, and permitted him to
say, that neither rain, nor dew, should
fal vpon the grouid (for certain years)
but by the words of his mouth onely?
What honour was that he did to Eli- 4.Reg.5.
zeus in the sight of Naaman the no-
ble Syrian, whom he cured only by his
word from the leprosie: and his bones 4.Reg.13.
after his death, raised (by onely tou-
ching) the dead to life? Finally (not
to alledge moe examples herein)
what singuler honor was that he gaue
to al the Apostles of his sonne, that
as many as euer they laid handes on,
were healed from al infirmities, as S. Acts.5.
Luke saith? Nay, (which is yet more) Acts.19.
the very girdles & napkins of S. Paul
did the same effect: & yet more than
that also, as many as came within the
only shadow of S. Pet. were healed frō Acts.5.

their diseases. Is not this marueilous honour, euen in this life? Was there euer Monarch, prince, or potétate of the world, which could vaunt of such pointes of honour? And if Christ did this, cué in this world to his seruants, whereof notwithstanding he saith his kingdome was not: what honour shall wee thinke hee hath reserued for the world to come, where his kingdome shall be, and where all his seruantes shall be crowned as kings with him?

Iohn.8.1.

2.Tim.4. Apo.4.

The 3. places wherto a man is appointed.

10 An other declaration yet of this matter is laid down by Diuines for opening of the greatnes of this beatitude in heaué: & that is the cõsideratiõ of three places, whereto mã by his creation is appointed. The first is his mothers womb, the second this presét world, the third is *Cœlũ empireũ*, which is the place of blis in the life to come. Now in these three places, we * must holde the proportion (by all reason) which wee see sensibly to be obserued between the first two. So that looke in what proportion the 2. doth differ frõ the 1. in like measure must the 3. differ from the second, or rather much more: seeing that the whole earth put togither, is by al philosophie, but as a pricke or smale point in respect of the mar-

B

* It is rather a coniecture than grounded vpon any sufficient warrant, to set downe so iust a proportiõ herein.

marueilous greatnes of the heauens. By this proportion then we muſt ſaie, that as farre as the whole world doth paſſe the womb of one priuate womā: ſo much in all beauty, delights, & maieſty, doth the place of bliſſe paſſe all this whole world. And as much as a man liuing in the worlde doth paſſe a childe in his mothers belly, in ſtrēgth of body, beauty, witte, vnderſtanding, learning, & knowledge: ſo much & far more, doth a Saint in heauen pas mē of this world, in al theſe things & many mo beſides. And as much horror as a mā would haue to turne into his mothers womb again: ſo much would a glorified ſoule haue to returne into this world againe. The nine moneths alſo of life in the mothers wombe, are not ſo litle in reſpect of mās life in the worlde, as is the lōgeſt life vpō earth, in reſpect of the eternall in heauen. Nor the blindneſſe, ignorance, and other miſeries of the childe in his mothers womb, are any way comparable to the blindnes, ignorance, and other miſeries of this life, in reſpect of the light, clear knowledge, and other felicities of the life to come. So that by this alſo ſome cōiecture may be made of the matter which we haue in hād.

Two parts of felicity in heauen.

11 But yet to consider the thing more in particuler, it is to be noted, that this glory of heauen shal haue 2. parts: the one belonging to the soule: the other belõging to the body. That which belongeth to the soul cõsisteth in the vision of God, as shall be shewed after: that which belongeth to the body, consisteth in the change & glorification of our flesh, after the general resurrection, that is, whereby this corruptible body of ours, shall put on incorruption (as S. Paul saith) and of mortall, become immortall. All this flesh (I say) of ours, that now is so cõbersome, and grieueth the mind; that now is so infected with so many incõueniences: subiect to so many mutations: vexed with so many diseases: defiled with so many corruptions: replenished with so infinite miseries & calamities, shal then be made glorious, and most perfect to indure for euer, without mutation, and to raign with the soul, world without end. For it shal be deliuered from this lumpish heauinesse, wherewith it is pestred in this life, frõ al diseases likewise & pains of this life, and from all troubles and incombrances belõging to the same, as sin, eating, drinking, sleeping, & such like.

That which concerneth the body.

1. Cor. 15.

Sap. 9.
Eph. 4.

like. And it ſhall be ſet in a moſt floriſhing eſtate of health neuer deceiueable again. So floriſhing, that our Sauiour chriſt ſaith: that *At that day ſhall the iuſt ſhine as the Sun in the kingdome of their father.* A marueilous ſaieng of Chriſt, & in humaine ſenſe almoſt incredible, that our putrified bodies ſhould ſhine & become as cleare as the Sunne. Whereas in the contrarie part, the bodies of the damned ſhalbe as black & vglie, as filth it ſelfe. So likewiſe al the ſenſes togither, finding then their proper obiectes: in much more excellency thã euer they could in this world (as ſhalbe ſhewed after) euen euery part, ſenſe, member and ioint, ſhal be repleniſhed with finguler cõfort, as the ſame ſhall be tormẽted in the damned. I will here alledge Anſelmus his words: for that they expres liuely this matter. Al the glorified body (ſaith he) ſhalbe filled with abũdãce of al kind of pleſure, the eies, the ears, the noſe, the mouth, the hands, the throat, the lungs, the hart, the ſtomack, the back, the bones, the marow, the intrales themſelues, & euery part thereof ſhalbe repleniſhed with ſuch vnſpeakable ſweetnes, & pleaſure that truly it may be ſaid: that *the whole mã is* Mat. 15. Cap. 57.

made to drinke of the riuer of Gods diuine
Psal 35. pleasures, & made drunken with the abũdance of gods house. Besides al which, it hath perpetuity, whereby it is made sure now, neuer to dy, or alter frõ his felicity: according to the saying of
Sap. 5. scripture: that *The iust shal liue for euer.* Which is one of the chiefest prerogatiues of a glorified body: for that by this al care & fear is take away, al dãger of hurt & noyãce remoued frõ vs.

12 But now to come to that point of
That which cõcerneth the soule. this felicity, which perteineth to the soule, as the principall part, it is to be vnderstoode that albeit there be many thinges that doe concurre in this felicity, for thé accomplishment and perfection of happines: yet the fountaine of all is but one only thing, called by Diuines, *Visio Dei beatifica:* The sight of God that maketh vs happie.
Aug. lib. de Tri. cap. 13. *Hæc sola est summũ bonũ nostrum,* saith Saint Augustine. This onely sight of God, is our happines. Which Christ also affirmeth when he saith to his father:
Iohn. 17. *This is life euerlasting, that men know the true God, & Iesus Christ whome thou hast sent.* Saint Paul also putteth
1. Cor. 13. our felicity: *In seeing God face to face.* And Saint Iohn, *In seeing God as he is.* And the reason of this is, for that all

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the pleasures and contentations in the world being onely sparcles & parcels sent out from God: they are all contained much more perfectly and excellently in god himselfe, thã they are in their owne natures created, as also al the perfectiõs of his creatures are more fully in him than in themselues. Wherof it followeth that whosoeuer is admitted to the vision and presence of god, he hath al the goodnesse and perfection of creatures in the world vnited togither, and presẽted vnto him at once. So that whatsoeuer delighteth either bodie or soule, there he enioyeth it wholy knit vp togither as it were in one bundle, and with the presence thereof is rauished in al parts both of mind and body: as he cannot imagin, think, or wish for any ioy whatsoeuer, but there he findeth it in his perfection: there he findeth all knowledge, all wisedome, all beauty, all riches, all nobility, al goodnesse, al delights, and whatsoeuer beside either deserueth loue and admiration, or worketh pleasure or contentation. Al the powers of the mind shall bee filled with this sight, presence, and fruition of God: all the senses of our bodies shalbe satisfied:

God shalbe the vniuersal felicity of al his Saints, containing in himselfe all particular felicities, without end, nũber, or measure. He shal be a glasse to our eies: musicke, to our eares: honie, to our mouthes: most sweet and pleasant balm to our smel: he shal be light to our vnderstãding: cõtẽtatiõ to our wil, continuatiõ of eternity to our memory. In him shal we inioy al the varie ty of times, that delight vs here: al the beuty of creatures that allure vs here: al the pleasures & ioyes that content vs here. In this visiõ of god (saith one Doctor) we shal know: we shal loue: we shall reioice: we shall praise. We shall know the very secrets & iudgemẽts of God: which are a depth without bottome. Also the causes, natures, beginnings, offsprings, & ends of al creaturs. We shal loue incomparably, both god (for the infinit causes of loue that we se in him) & our cõpaniõs as much as our selues, for that we see thẽ as much loued of God as our selues: & that also for the same, for which wee are loued. Wherof insueth, that our ioy shal be without measure: both for that we shall haue a particuler ioy for euery thing we loue in God (which are infinit) & also for that, we shall reioice at the

Hug. lib. 4. de anima. cap. 15.

Knowledge Psal. 35.

Louc.

The greatnesse of ioy in heauen.

the felicitie of euery one of our cõpanions, as much as at our owne, and by that means we ſhal haue ſo many diſtinct felicites, as we ſhal haue diſtinct cõpaniõs in our felicity, which being without nũber, it is no maruel though Chriſt ſaid, *Goe into the ioy of the Lord:* Mat. 25. And not, let the Lords ioy enter into thee: for that no one hart created can receiue the ful & greatnes of this ioy. Hereof it followeth laſtly, that we ſhal praiſe God without end or wearines, with al our hart, with al our ſtrength, with al our powers, with al our parts: according as the Scripture ſaith: *Happy are they that liue in thy houſe (O lord) for they ſhal praiſe thee eternally without end.* Pſalm. 83.

13 Of this moſt bleſſed viſion of god the holy father S. Aug. writeth thus: *Happy are the cleane of hart, for they ſhall ſee God* (ſaith our Sauior) thẽ is there a viſion of god (deer brethren) which maketh vs happy: a viſiõ (I ſay) which neither ey hath ſeen in this world, nor ear hath hard, nor hart cõceiued. A viſiõ, that paſſeth al the beuty of earthly things, of golde, of ſiluer, of woods, of filds, of Sea, of air, of Sun, of Moon, of ſtars, of Angels: For that all theſe things haue their beauty frõ thence. *We ſhall ſee him face to face* (ſaith the Tra. 4. in ep. Ioh. Mat. 5.

Apo-

1.Cor.3. Aug ca.36. soliloq. 1.Cor.13. Apostle) *And wee knowe him, as wee are known.* We shal know the power of the father, we shall know the wisdome of the sonne, we shal know the goodnes of the holy ghost: we shal know the indiuisible nature of the most blessed Trinity. And this seeing of the face of god, is the ioy of Angels, and al saints in heauen. This is the reward of life euerlasting: this is the glory of blessed spirits, their euerlasting plesure: their croun of honor: their game of felicity: their rich rest: their beutifull palace: their inward and outward ioy: their Diuine paradise, their heauenly Ierusalem, their felicity of life; their fulnes of blisse; their eternall ioy; their Psal.4. peace of God that passeth all vnderstanding. This sight of god, is that ful beatitude, the totall glorification of mã, to see him (I say) that made both heauen & earth, to see him that made thee, that redeemed thee, that glorified thee. For in seing him, thou shalt possesse him: in possessing him, thou shalt loue him: in louing him, thou shalt praise him. For he is the inheritance of his people: he is the possessiõ of their felicity: he is the reward of Gen.15. their expectation. *I will be thy great reward* (saith he) to Abrahã. O lord thou

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art great, & therefore no maruell if thou be a great reward. The ſight & fruitiõ of thee therefore is al our hire, al our reward, al our ioy and felicity, that we expect: ſeeing thou haſt ſaid: that *this is life euerlaſting, to ſee and know thee our true God, and Ieſus Chriſt whom thou haſt ſent.* Iohn.17.

14 Hauing now declared the two general partes of heauenly felicitie, the one appertaining to our ſoul, the other to our bodie: it is not hard to eſteeme, what exceſſe of ioies, both of them ioined togither ſhall worke at that happy day of our glorification. O ioy aboue al ioies, paſſing al ioy, and without which there is no ioy, when ſhall I enter into thee (ſaith S. Auguſtine) when ſhal I enioy thee to ſee my God that dwelleth in thee? O euerlaſting kingdome: O kingdome of al eternities: O light without end: O peace of God that paſſeth all vnderſtanding, in which the ſouls of ſaints do reſt with thee, *And euerlaſting ioy is vpon their heads, they poſſeſſe ioy & exultatiõ: & al pain & ſorow is fled from thẽ.* O how glorious a kingdõ is thine (O lord) wherein al ſaints do raign with thee: *Adorned with light, as with apparel: & hauing crowns of precious ſtones on* Ca. 35. ſoliloquiorum. Phil.4. Eſai 51. Eſai.35. Pſalm.103. Pſalm.20.

their

their heads? O kingdom of euerlasting blisse, where thou, O Lord, the hope of al saints art, and the diademe of their perpetual glorie, reioicing them on euerie side, with thy blessed sight. In this kingdome of thine, there is infinite ioie and mirth without sadnes: health, without sorrow: life, without labor: light, without darknes; felicitie, without abatement: al goodnes, without any euil. Where youth florisheth, that neuer waxeth olde: life, that knoweth no end; beautie, that neuer fadeth: loue, that neuer cooleth: health, that neuer diminisheth: ioy, that neuer ceaseth. Where sorrow is neuer felt; complaint is neuer heard: matter of sadnes, is neuer seen: nor euil successe is euer feared. For that they possesse thee (O Lorde) which art the perfection of their felicity.

A comfortable consideration.

15 If we would enter into these considerations, as the holy man, & other his like did: no doubt but wee should more bee inflamed with that loue of this felicity, prepared for vs, than wee are, & consequētly should striue more to gain it than we do. And to the end thou maist cōceiue some more feeling in the matter (gentle reader) consider a litle with me, what a ioieful day shal that be at thy house, whē hauing liued

in the fear of god, and atchiued in his seruice the ende of thy peregrination, thou shalt come (by the means of death) to passe from misery and labor to immortalitie: and in that passage (when other men begin to fear) thou shalt lift vp thy head in hope, according as Christ promiseth, for that the time of thy saluatiō commeth on. Tell me, what a day shal that be, when thy soul stepping forth of prison, and conducted to the tabernacle of heauen, shal be receiued there, with the honorable companies and troups of that place? with al those blessed spirits mētioned in scripture, as principalities, powers, vertues, dominatiōs, thrones, Angels, Archangels, Cherubins, and Seraphins: also with the holy Apostles and Disciples of Christ, Patriarches, Prophets, Martyrs, Innocēts, Confessors, & saints of god? Al which shal triumph now at thy coronatiō & glorificatiō. What ioy wil thy soul receiue in that day, whē she shalbe presented, in the presence of all those states, before the seat & maiesty of the blessed Trinity, with *recital & declaration of all thy good works, & trauels suffered for the loue & seruice of god? Whē there shal be laide down in that honorable consistorie

Luc. 22.

Eph. 1.
Colos. 1.
1. Thes. 1.
Esaie. 6.

Luc. 15.

B

*This must needes be warily takē: otherwise, with the cōfort that is sought thereby ther may be dāger of error also.

consistorie, al thy vertuous deeds, all the labors that thou hast taken in thy calling: al thy almes: al thy praiers: all thy fasting: al thy innocency of life: al thy patience in iniuries: all thy constancy in aduersities: all thy temperance in meates: al thy vertues of thy whole life? When al (I say) shal be recounted there, all commended, all rewarded: shalt thou not see now the valure and profit of vertuous life? Shalt thou not confesse, that gainful & honorable is the seruice of God? Shalt thou not be glad and blesse the hour wherein first thou resolued thy self to leaue the seruice of the world, to serue god? Shalt thou not think thy self beholding to him or her that perswaded thee vnto it? Yes verily.

The ioy of security.

16 But yet (more than this) when as being so neer thy passage heere thou shalt consider into what a port & hauen of security, thou art come, & shalt looke backe vpon the dangers, which thou hast passed, & wherein other mé are yet in hazard: thy cause of ioy shal greatly be increased. For thou shalt see euidétly how infinit times thou were to perish in that iourney, if God had not held his special hand ouer thee. Thou shalt see thé daungers wherein

In other men are, the death and damnation whereinto manie of thy frinds and acquaintance haue fallen, the eternal paines of hel incurred by many, that vſed to laugh and be merry with thee in the world. All which ſhal augmẽt the felicity of this thy bleſſed eſtate. And now for thy ſelf, thou maieſt be ſecure, thou art out of al danger for euer and euer. There is no more need now of fear, of watch, of labor, or of care. Thou maiſt lay down al armor now better than the children of Iſrael might haue don whẽ they had gotẽ the land of promiſe. For there is no more enemie to aſſaile thee, there is no more wilie ſerpent to beguile thee, al is peace, al is reſt, al is ioy, al is ſecurity. Good S. Paul hath no more need now to labour in the miniſtery of the word, neither yet to faſt, to watch, or to puniſh his body. Good olde Ierom may now ceaſe to afflict him ſelf both night, and day for the conquering of his ſpirituall enemie. Thy onelie exercise muſt bee now to reioice, to triumph, to ſing *Halleluiah*, to the Lambe which hath brought thee to this felicitie, and will keepe thee in the ſame, worlde without end. What a comfort will it bee to ſee that lambe ſitting on his

Ioſ. 21. 22.

Gen. 3. Sapi. 17.

1. Cor 9.

Ierom. ep. 22. ad Euſt. Apoc. 19.

Mat. 2. his seat of state? If the wisemen of the east, came so farre off and so reioiced to see him in the manger: what will it bee to see him sitting in his glorie? If Saint Iohn Baptist did leape at his presence in his mothers bellie: Luc. 1. what shall his presence doe in this his royall and eternall kingdome? It passeth all other glorie that Saintes Ser. 37. de sanctis. haue in heauen (saith Saint Austen) to bee admitted to the inestimable sight of Christ his face, and to receiue the beames of glorie, from the brightnes of his maiestie. And if wee were to suffer tormentes euerie daie, yea to tolerate the verie paines of hell for a time, thereby to gaine the sight of Christ, and to bee ioined in glorie to the number of his saints: it were nothing in respect of the reward. O that we made such account of this matter, as this holie & learned man did: we would not liue as wee doe, nor leese the same for such trifles as most men doe.

Meeting with our friends in heauen. 17 But to goe forward yet further in this consideration: imagine besides al this, what a ioie it shal bee vnto thy soule at that daie, to meet with al her godly friends in heauen, with *father, with mother, with brothers, with sisters,

B

*There be diuerse of

sters, with wife, with husband, with Maister, with Scholers: with neighbours, with familiars, with kindred, with acquaintaunce: the welcomes, the Mirth, the sweete imbracementes that shal be there, the ioie whereof (as[a] noteth well Saint Cyprian) shall be vnspeakable. Ad to this, the dailie feasting and inestimable triumph which shall bee there at the arriuall of new brethren and sisters comming thither from time to time, with the spoiles of their enemies, conquered and vanquished in this world. O what a comfortable sight will it bee to see those seates of Angels fallen, filled vppe againe with men and women from daie to daie? To see the crownes of glorie sette vppon their heades: and that in varietie, according to the varietie of their conquestes. One[b] for martyrdome or confession, against the persecutor: another for chastitie, against the flesh: another for pouertie or humilitie, against the worlde: another for manie conquestes together, against the diuell. There the glorious companie of Apostles (saith[c] holie Cyprian) there the number of reioysing Prophets, there the innumerable multi-

this minde: but seeing that the knowledge of father, & mother, & such like is earthlie knowlege, & al earthly knowledge shal then be abolished: I see not how it may be warranted that we shal then haue remēbrāce or knowledge of any such; saue ing onely as they are members of one bodie, and not as our father, kinsman or friend.

[a] Cyp. lib. de mortalitate.

[b] 2. Tim. 4.

[c] Apoc. 2. 3. 4. Cyp. lib. de mortalitate.

multitude of martyrs shal receiue the crownes of their deathes and sufferings. There triumphing virgins which haue ouercome concupiscence with the strength of continency, there the good almers, which haue liberally fed the poor, and (keeping gods commandements) haue transferred their earthlie riches to the stoore house of heauen, shall receiue their due and peculiar reward. O how shal vertue shew her selfe at this daie? How shall good deeds content their doers? And among al other ioies, and contentations, this shall not bee the least, to see the poor soules that come thither on the sudden from the miseries of this life, how they (I saie) shall remaine astonished, and as it were, besides them selues, at the suddē mutation, and excessiue honour done vnto them. If a poore man that were out of his waie, wandering alone vpon the mountains in the mids of a dark and tempestuous night, far from company, destitute of mony, beaten with raine, terrified with thunder, stiffe with colde, wearied out with labour, almost famished with hunger and thirst, and neere brought to dispaire with multitude of miseries, should vpō the sudden, in the twink-

A comparison.

twinkling of an eie, bee placed in a goodlie, large, and rich pallace, furnished with all kinde of cleare lightes, warm fire, sweet smels, daintie meats, soft beds, pleasaunt musick, fine apparell, and honorable companie, all prepared for him, and attending his comming, to serue him, to honour him, and to annoint and crowne him a king for euer: What would this poor man doe? How would he looke? What could hee saie? Surely I thinke hee could saie nothing, but rather would weepe in silence for ioie, his hearte beeing not able to containe the sudden and exceeding greatnesse thereof.

18 Wel then, so shal it be, and much more with these twise happie soules, that come to heauen. For neuer was there cold shadow so pleasant in a hot burning sunny day, nor the welspring to the poore traueller in his greatest thirst of the summer, nor the repose of an easie bed to the wearied seruant after his labour at night, as shal be this rest of heauē to an afflicted soul which commeth thither. O that we could cōceiue this, that we could imprint this in our harts (deer brother) wold we so vaine vanities as we do? Would we neg-

lect

left this matter as we doe? Surely our coldnes in seeking after these ioies doth proceed of the smal opinion we do conceiue of them. For if wee made such account and estimate of this iewell, as other merchauntes before vs (more skilful & wiser than our selues) haue done: wee would bid for it as they did, or at leastwise would not let it passe so negligentlie, which they sought after so carefully. The Apostle saith of Christ himselfe; *Proposito sibi gaudio sustinuit crucem*; Hee laying before his eies the ioies of heauen, susteined the crosse. A great estimation of the matter, which he would bie at so deere a rate. But what counsel giueth he to other men about the same? Surely none other, but to *Goe and sell all that euer they haue, to purchase this treasure*. S. Paul of himselfe, what saith he? Verily, that *He esteemed al the world as dung*: in respect of the purchasing of this iewel. S. Pauls scholer Ignatius, what biddeth he? Hear his own words. Fire, gallowes, beastes, breaking of my bones, quartering of my mébers, crushing of my body, al the torments of the diuel togither, let them come vpon me, so I maie enioy this treasure of heauen. Saint Austen that learned

The great account that saints made of heauen.

Heb. 12.

Mat. 13.

Phil. 3.

Ierom in catalogo.

bishop.

biſhop, what offereth hee? You haue now heard before, that he would bee content to ſuffer torments euery day, yea the verie tormentes of hel it ſelfe, to gaine this ioie. Good Lord, how farre did theſe holie Saints differ from vs? How contrarie were their iudgements to ours in theſe matters? Who wil now maruel of the wiſedome of the worlde, iudged ſollie by God, and of the wiſedome of God, iudged ſollie by the world? *Oh children of men* (ſaith the prophet) *why do yee loue vanitie and ſeeke after a lie?* Why doe you embrace ſtraw and contemne golde? Straw (I ſay) and moſt vile chaffe, and ſuch as finally will ſette your owne houſe on fire, and bee your ruine and eternall perdition?

Sermo. 31. de ſanctis.

1 Cor. 1. 2. & 3. Pſal. 4.

19 But now to draw towardes an end in this matter (though there bee no ende in the thing it ſelfe (let the Chriſtian conſider whereto hee is borne, and whereof he is in poſſibilitie, if hee will. Hee is borne heire apparant to the kingdome of heauen, a kingdome without ende, a kingdome without meaſure, a kingdome of blys, the kingdome of God himſelfe: hee is borne to be ioint heir with Ieſus Chriſt the Sonne of God, to raign with him:

Whereto a Chriſtian is borne by baptiſme. Gal 3. and 4. Eph. 1. & 5. Col. 3. Titus. 3. Rom. 8. Iaco. 2. Heb. 9.

to triumph with him: to sit in iudgement of maiestie with him: to iudge the verie Angels of heauen with him. What more glory can bee thought vpon, except it were to become God himselfe? All the ioies, all the riches, all the glory, that heauen cõteineth shal be poured out vpon him. And to make this honor yet more, the glorious lambe that sitteth on the throne of maiesty, with his eies like fire, his feet like burning copper, and all his face more shining than precious stone: frõ whose seat there proceedeth thũder and lightening without end: & at whose feet the four and twenty elders lay down their crownes: this lamb (I saie) shal rise and honor him with his own seruice. Who wil not esteeme of this roial inheritãce? Especially seing that now we haue so good oportunity to the obteining thereof, by the benefit of our redemption, and grace purchased to vs therein.

1.Pet.1.3.
2.Pet.1.3.
Apo.21.
Mat.19.
Luc.22.
1.Cor.6.
Apoc.1.&4
Luc.12.

20 Tell me now (gentle reader) why wilt thou not accept of this his offer? Why wilt thou not account of this his kingdome? Why wilt thou not buy this glorie of him for so little a labor as he requireth? *Suadeo tibi emere a me aurum ignitum, probatum, vt locu-*

Apoc.3.

ple-

ples fias (ſaith chriſt) I counſel thee to buy pure and tried gold of me, to the end thou maieſt be rich. Why wilt thou not follow this counſell (deere brother) eſpecially of a merchãt that meaneth not to deceiue thee? Nothing grieueth this our ſauiour more, than that men will ſeeke with ſuch paines to buie ſtraw in Egypt, whereas hee would ſell them fine gold at a lower price: & that they wil purchaſe puddle water, with more labor thã he would require for ten times as much price, liquor out of the very fountain it ſelfe. There is not the wickeddeſt mã in the world but taketh more trauel in the gaining of hell (as after ſhal be ſhewed) than the moſt painful ſeruant of God in obteining of heauen. Exod. 5. Ier. 2. Apo. 2. 1.

21 Follow thou not their folly then (deere brother) for thou ſhalt ſee thẽ ſuffer grieuouſly for it one day, when thy hart ſhal be ful glad thou haſt no part among them. Let thẽ go now & beſtow their time in vanity, in pleaſures, in delightes of the worlde. Let them build palaces, purchaſe dignities, ad peeſes and patches of ground togither: let thẽ hunt after honors, & builde caſtles in the aire: the day will come (if thou beleeue chriſt himſelf) The vanity of worldly men.

wherein thou shalt haue smal cause to
Luc.6. enuie their felicity. If they talke base-
Luc.12. ly of the glory and riches of saints in
Mat.26. heauen, not esteeming them indeed,
in respect of their owne, or contem-
ning them, for that carnal pleasures
1.Cor.2. are not reckoned, therein make litle
Ep Iud. account of their wordes, for that *The*
A simili- *sensual man vnderstandeth not the things*
tude. *which are of god.* If horses were promi-
sed by their maisters a good banquet,
they could imagin nothing els but pro
uender and water, to bee their best
cheer, for that they haue no knowlege
of daintier dishes: so these men accu-
stomed to the puddle of their flesh-
ly pleasures, can mount with their
mind no higher than the same. But I
haue shewed thee before (gentle Rea-
der) some waies & cõsideratiõs to cõ-
1.Cor.2. ceiue greater matters, albeit as I haue
aduertised thee oftẽ, we must confesse
stil with S. Paul, that no humane hart
2.Cor.12. can conceiue the least part thereof:
for which cause also it is not vnlike,
that S. Paul himselfe was forbidden
to vtter the things which he had seen
and hard, in his miraculous assumpti-
on vnto the third heauen.

1.Cor.6. 22 To conclude then, this game and
Phil.3. goale is set vp for thẽ that will run, as

S.

S. Paul noteth: & no mā is crowned in this glory, but such only, as wil fight, as the same Apost. teacheth. *It is not euery one that saith to christ, Lord, Lord, that shal enter into the kingdom of heauē: but they only which do the wil of Christ his father in heauen.* Though this kingdom of christ be set out to al: yet euerie mā shal not come to raigne with Christ, but such only as shal bee content to suffer with christ. Thou art therefore to sit down & consider according to thy sauiours counsel, what thou wilt doe, whether thou haue so much spiritual mony, as is sufficiēt to build this towre, & make this war or no: that is, whether thou haue so much good wil & holy māhod in thee, as to bestow the paines of suffering with christ (if it be rather to be caled pains thā pleasure) that so thou maist raigne with him in his kingdō. This is the question, this is the verie whole issue of the matter, & hitherto hath appertained whatsoeuer hath bin spokē in this booke before, either of thy particular end, or of the maiesty, bouty, & iustice of god, & of the accoūt he wil demād of thee: also of the punishmēt or reward laid vp for thee. Al this (I say) was ment by me to this only end, that thou measuring theone

2. Ti. 2. 1. Titus. 6. Heb 12. Mat. 7. 19. 25. Rom. 8. Mat. 11. Mat. 7. and 19. Iohn. 14. Luc. 14.

& the other, shouldest finally resolue what thou wouldst do, & not to passe ouer thy time in careless negligéce, as many doe, neuer spying their own error vntil it be too late to amend it.

23 For the loue of god then (deere brother) & for the loue thou beares to thine own soule, shake off this dãgerous security, which flesh & bloode is woont to lul men in, & make some earnest resolution, for looking to thy soule for the life to come. Remember often that worthy sentence: *Hoc momentum vnde pendet æternitas:* This life is a moment of time, whereof al eternity of life or death to come, dependeth. If it be a moment, & a moment of so great importance: how is it passed ouer by worldly men, with so litle care as it is?

A sayeng to be remembred.

24 I might haue alledged here infinit other reasons and considerations to moone mẽ vnto this resolutiõ, whereof I haue talked: & surely no measure of volume were sufficiẽt to cõtaine so much as might be said in this matter. For that al the creatures vnder heauẽ yea & in heauẽ it selfe, as also in hell: al (I say) from the first to the last, are argumentes & perswasions vnto this point: all are bookes & sermons, al do preach

preach & cry (ſome by their puniſh-
ment: ſome by their glory: ſome by
their beauty: & all by their creation)
that we ought without delay, to make
this reſolution: & that al is vanity: all
is folly: al is iniquity: all is miſerie, be-
ſides the only ſeruice of our maker &
redeemer. But yet notwithſtanding
(as I haue ſaid) I thought good only
to chooſe out theſe few conſideratiõs
before laid down, as chiefe & princi-
pal among the reſt, to worke in anie
true chriſtian hart. And if theſe can-
not enter with thee (good reader) lit-
tle hope is there that any other wold
do thee good. Wherefore here I end
this firſt part, reſeruing a few thinges
to be ſaid in the ſecond, for remoo-
uing of ſome impediméts, which our
ſpirituall aduerſary is woont to caſt
againſt this good work, as againſt the
firſt ſtep to our ſaluatiõ. Our lord god
and Sauiour Ieſus Chriſt, which was
content to pay his own bloud for the
purchaſing of this notable inheritãce
vnto vs, giue vs his holy grace, to e-
ſteeme of it as the great weight of
the matter requireth, & not
by negligence to leeſe our
portions therein.

The end of the firſt part.

THE SECOND PART OF THIS BOOKE.

CHAP. I.

Of impediments that let men from this resolution: & first, of the difficulty or hardnes, which seemeth to many to bee in vertuous life.

NOtwithstanding al the reasons & cõsideratiõs before set down, for inducing mẽ to this necessary resolution of seruing god: there wãt not many Christians abroade in the world, whose hearts either intangled with the pleasures of this life, or giuẽ ouer by god to a reprobate sense doe yeld no whit at al to this battery, that hath bin made: but shewing thẽselues more hard than adamãt, do not only resist & contén, but also do seek excuses for their sloth & wickednes, & doe alleage reasons to their own perditiõ. Reasons I cal them according to the cõmon phrase, though indeed there be no one thing more against reason, thã that a mã should become enimy to his own soul, as the scriptur affirmeth obstinate sinners to bee. But yet (as I say)

Ep. Iud.
Rom. 1.
Pro. 18. and 20.
Psalm. 104.
Tob. 12.

say) they haue their excuses: and the first & principal of al is, that vertuous life is painful & hard, & therfore they cānot indure to folow the same: especially such as haue bin brought vp delicatly, & neuer were acquainted with such asperity as (they say) we require at their hāds. And this is a great, large & vniuersal impedimēt, which staieth infinit men frō imbracing the means of their conuersion, for which cause it is fully to be answered in this place.

2 First then supposing that the waie of vertue were so hard indeed, as the enemie maketh it seeme: yet might I well say with S. Chrysost. that seeing the reward is so great & infinit, as we haue declared: no labor should seeme great for obtaining of the same. Again, I might say with holy S. Austen. That seing we take daily so gret pain in this world, for auoiding of smal inconueniēces, as of sicknes, imprisonmēts, losse of goods, & the like, what pains should we refuse for auoiding the eternity of hell fire set downe before? The first of these cōsideratiōs S. Paul vsed when he said: *The sufferings of this life are not worthy of the glory which shal be reuealed in the next*. The second Saint Peter vsed, when hee saide:

Lib. de compunct. cordis.

Hom. 16. ex So.

Rom. 8.

1. Pet. 2.

Seeing the heauens must be dissolued, and Christ come to iudgement to restore to euery man according to his workes: what maner of men ought we to be, in holy conuersation? As who would say: No labour, no paines, no trauell ought to seeme hard or great vnto vs, to the end we might auoid the terror of that day. S. Austen asketh this question: what we think the rich glutto in hel would do, if hee were nowe in this life againe? Would he take paines or no? Would he not bestir himselfe rather tha turn into that place of torment againe? I might ad to this the infinit pains that christ took for vs, the infinit benefits he hath bestowed vpon vs; the infinit sins we haue committed against him: the infinite examples of Saintes that haue trode this path before vs: in respect of all which wee ought to make no bones at so litle pains & labor, if it were true that Gods seruice were so trauelsome as many do esteeme it.

Luc. 16.

3 But now in very deede the matter is nothing so, and this is but a subtile deceipt of the enemie for our discouragement. The testimony of Christ himselfe is cleare in this point: *Iugum meum suaue est, & onus meum leue:* My yoke is sweet & my burden light. And the

The way of vertue is not hard. Mat. 11.

the dearely beloued disciple S. Iohn, who had best cause to know his maisters secret herein; saith plainly: *Mandata eius grauia non sunt:* His commãdementes are not greeuous. What is the cause then, why so many men doe cõceiue such a difficulty in this matter? Surely one cause is (beside the subtiltie of the Diuel, which is the chiefest) for that men feel the disease of cõcupiscence in their body, but do not consider the strength of the medicine giuẽ vs against the same. They cry with S. Paul, that *They find a law in their members repugning to the law of their minde* (which is the rebellion of concupiscence left in our flesh by originall sin) but they confes not, or cõsider not with the same S. Paul, *That the grace of God by Iesus Christ shal deliuer thẽ from the same:* They remember not the comfortable saying of Christ to Saint Paul, in his greatest temptations: *Sufficit tibi gratia mea:* My grace is sufficiẽt to strengthen thee against thẽ al. These men do as Helizeus his disciple did, who casting his eies only vpõ his enimies, that is vpõ the huge armie of the Syrians ready to assault him, thought himselfe lost, & vnpossible to stand in their sight, vntil by the

1. Iohn. 5.

The cause of difficulty.

2. Cor. 12.

Ibidem.

4. Reg. 6.

praiers of the holy Prophet, hee was permitted from god to see the angels that stoode there present to fight on his side, and then hee well perceiued that his part was the stronger.

The force of grace, for the easing of vertuous life.

4 So these men beholding only our miseries and infirmities of nature, whereby daily tentations doe rise against vs: do account the battle painful, and the victory vnpossible, hauing not tasted indeede, nor euer proued (thorow their owne negligence) the manifold helps of grace, and spiritual succours, which god alwaies sendeth to them who are contét (for his sake) to take this conflict in hand. Saint Paul had wel tasted that aide, which hauing reckoned vp all the hardest matters that could be added: *Sed in his omnibus superamus propter eum qui dilexit nos*: But wee ouercome in all these combats, by his assistance that loueth vs. And then falleth he to that wonderful protestation: that neither death, nor life, nor angels, nor the like should separate him: and al this vpon the confidence of spirituall aide from Christ, whereby he sticketh not to auouch: *That he could do al things.* Dauid also had proued the force of this assistance, who said: *I did run the way of thy com-*

Rom. 8. Phil. 4.

Psalm. 118.

commandements when thou didst inlarge my hart. This inlargement of hart, was by spirituall consolation of internall vnction, whereby the heart drawen togither by anguish, is opened & inlarged when grace is poured in: euen as a drie purse is softned and inlarged by annointing it with oile. Which grace being present, Dauid said, hee did not onely walke the way of Gods commandements easily, but that hee ran them: euen as a drie cart wheele which crieth and complaineth, vnder a smal burden being dry, runneth merily without noise, when a little oyl is put vnto it. Which thing aptly expresseth our state and condition; who without Gods helpe, are able to doe nothing, but with the aide thereof, are able to do what soeuer he now requireth of vs.

§ And surely I would aske these men that imagin the way of gods law to be so hard and full of difficultie, how the prophet could say: *I haue taken pleasure (O Lord) in the waie of thy commaundementes as in al the riches of the worlde.* Psalm.118. Psalm.18. And in another place: *That they were more pleasaunt and to bee desired, than golde or precious stone, and more sweeter than hony or the hony combe.* By which

wordes

wordes hee yeeldeth to vertuous life, not onely due estimation aboue all treasures in the world: but also pleasure, delight, and sweetnes: thereby to confound al those that abandon and forsake the same, vpon idle, pretésed, and fained difficulties. And if Dauid could say thus much in the old lawe: how much more iustly may we say so now in the newe, when grace is giuen more abūdātly, as the scripture saith? And thou poor christiā which deceiuest thy self with this imaginatiō, tell me, why came Christ into this world? why labored he, and why tooke he so much paines heere? Why shed he his blood? Why praied he to his father so often for thee? why appointed he the sacramēts as conduits of grace? Why sent he the holy ghost into the world? what signifieth the word *gospel* or *good* tidings? what meaneth the word *grace* & mercy brought with him? what importeth the cōfortable name of Iesus? Is not al this to deliuer vs from sinne? From sinne past (I say) by his onely death: From sin to come, by the same death, & by the assistance of his holy grace, bestowed on vs more abūdātly than before, by al these meanes? Was not this one of the principall effectes

Ioh.10. Rom.5. Heb.6.

Mat.1.

of

of Christ his comming, as the Prophet noted: *That craggie waies should be made straight, and hard waies plain.* Was not this the cause why he indued his Church with so manie giftes of the holy Ghost, and with diuerse speciall graces, to make the yoke of his seruice sweete: the exercise of good life, easie: the walking in his commaundementes, pleasant: in such sort, as men might now sing in tribulations: haue confidence in perils: securitie in afflictions: and assurance of victory in al temptations? Is not this the beginning, middle and ende of the Gospel? Were not these the promises of the Prophets: the tidings of the Euangelistes: the preachings of the Apostles: the doctrine, beleefe, and practise of al Saints? And finally, is not this *Verbum abbreuiatum*: The worde of God abbreuiated: wherein doe consist all the riches and treasures of Christianitie?

Esai. 40.
Esai 11.
& vide Ier. ibid.
Amb. lib. 2. de sp. S. c. 20
Mat. 5.
Luc. 6.
Act. 4.
2. Cor. 4.
Esa. 20.

6 And this grace is of such efficacy and force in the soul where it entreth that it altereth the whole state there of: making those things cleere, which were obscure before: those thinges easie, which were harde and difficult before. And for this cause also it is saide,

Of the force of grace.

ſaid in the Scripture, to make a newe ſpirit & a new hart. As where Ezechiel talking of this matter, ſaith in the perſon of God: *I wil giue vnto them a new hart, & will put a new ſpirit in their bowels, that they may walke in my precepts & keepe my commandements.* Can anie thing in the world bee ſpoken more plainly? Now for mortifieng & conquering of our paſſions, which by rebellion do make the way of Gods cõmandemẽts vnpleaſant, S. Paul teſtifieth clearly, that abundant grace is giuen to vs alſo by the death of chriſt to do the ſame: for he ſaieth, *This wee know that our old man is crucified alſo to the end that the body of ſin may be deſtroied, & we ſerue no more vnto ſinne.* By the old man & the body of ſin S. Paul vnderſtandeth our rebellious appetite & concupiſcence, which is ſo crucified and deſtroyed by the moſt noble ſacrifice of Chriſt, as we may by the grace purchaſed vs in that ſacrifice in ſome good meaſure reſiſt & conquer this appetite, being freed ſo much as we are from the ſeruitude of ſin. And this is that noble & entire victorie (in this world begun, & to be finiſhed in the world to come) which god promiſed ſo long ago to euery chriſtian ſoul by

Ezech. 11. and 36.

Rom. 6.

So proueth S. Aug. lib. 2. de pecca. merit. cap. 6

by the meanes of Christ, when hee
ſaid: Be not afraid, for I am with Esai.41.
thee: ſteppe not aſide, for I thy God
haue ſtrengthened thee, & haue aſſi-
ſted thee: & the right hand of my iuſt
(man) hath taken thy defence. Be-
holde all that fight againſt thee ſhal-
be confounded & put to ſhame: thou
ſhalt ſeeke thy rebels, & ſhalt not find
thē: they ſhalbe as though they were
not, for that I am thy Lord and God.

7 Lo, here a full victorie promiſed
vpon our rebels, by the helpe of the
right hand of Gods iuſt man, that is,
vpon our diſordinate paſſions, by the
aid of grace from Ieſus Christ. And
albeit theſe rebels are not here pro-
miſed to be taken clean away, but on-
ly to be conquered and confounded:
yet is it ſaid: *That they ſhalbe as though*
they were not. Wherby is ſignified that
they ſhall not hinder vs of our ſalua-
tion, but rather aduaunce and fur-
ther the ſame. For as wilde beaſtes,
which of nature are fierce, and would
rather hurt than profite mankinde: A ſimilitude
being maſtered and tamed, become
verie commodious and neceſſarie
for our vſes: ſo theſe rebellious paſ-
ſions of ours which of themſelues
would vtterlie ouerthrowe vs, beeing

once

The vse of passiõs moderated.

B

*A speciall point to be considered: for the ratifieng of one point of philosophy: which is, that the soul doth follow the tẽperature of the body. And this they holde, for that by experience it is commonly seene, that the disposition of mẽ is such, as the nature of their complexion doth seeme to import. For commonly those that are sanguine, are pleasãt: those that are flegmatike, slow: those that are cholerick, earnest; & those that are melancholick, solitary; & such like. And yet the trueth is, that the soule doth not follow, but rather doth vse such temperature as the bodie hath; & that very wel, & to good vse, if the soul be good; but otherwise abuseth it il. For the complexions are indifferẽt; neither good, nor ill of themselues; but as they are vsed. But because that most mens soules are ill (as we are al by original corruption) therefore do most men abuse their complexions to ill; as blood, to wantonnes; fleame, to sloth; choler, to anger; & melãcholy, to secret practises of deceit, or naughtines. Whereas notwithstanding those soules that are good do vse them well; as bloud, to be valiant, & cheerful

once subdued and mortified by the grace of God, doe stand in singuler steede to the practise and exercise of al kinde of vertues: as * choler or anger to the enkindling of zeal: hatred to the pursuing of sin: an hauty mind, to the reiecting of the worlde: loue to the imbracing of al great & heroicall attempts, in consideration of the benefits receiued frõ god. Besides this, the very conflict and combate it selfe, in subduing these passions, is left vnto vs for our great good, that is, for our patience, humilitie, and victorie in this life: and for our glory, & crown in the life to come: as S. Paule affirmeth of himselfe, and confirmed to al others, by his example.

in goodneſſe; fleame to moderate their affections with ſobriety, choler to bee earneſt in the glory of god; and melancholy, to ſtudy and contemplation. Which point notwithſtanding might eaſily be pardoned to philoſophers that holde many things els as wrong as it, but that this one point of error with them, is the cauſe of ſome others beſides in weighty matters. For out of this haue ſome of our Diuines taken their opinion, that the ſoútain of ſin is originally in the body, and from it deriued to the ſoul; & were the rather induced to think that the bleſſed virgine was hir ſelfe alſo conceiued without ſin, for that otherwiſe they did not ſo plainly ſee how chriſt taking fleſh of hir, ſhould haue the ſame in himſelf without ſteine of ſin. And of themſelues there be that haue douted of the immortality of the ſoul, for that ſuppoſing the ſoul to hang vpon the temperature of the body, they did not ſee how it could be immortal, when as the temperature and body it ſelfe are known to be mortall.

8 Now then let the ſlothful chriſtiã go *Put his hands vnder his girdle*, as the ſcripture ſaith; & ſay, *There is a Lion in the way, & a lioneſſe in the path ready to deuour him*, that hee dare not go forth of the doores. Let him ſay, *It is cold, & therfore he dareth not go to plow.* Let him ſay, *It is vneaſie to labor, and therefore he cannot purge his vineyard of nettles and thiſtles, nor build any wal about the ſame.* That is, let him ſay, his paſſions are ſtrong, & therefore he cannot cõquer them: his bodie is delicate, and therefore hee dare not put it to trauell; the way of vertuous life is hard and vneaſie, & therefore he cannot apply himſelfe

Pro. 26.

Pro. 20.

Pro. 24.

selfe thereunto. Let him say al this, and much more, which idle & slothfull Christians doe vse to bring for their excuse: let them alleadge it (I say) as much and as often as he wil, it is but an excuse, and a false excuse, & an excuse most dishonorable and detractorie to the force of Christ his grace purchased vs by his bitter passion, that now his yoke should be vnpleasãt, seeing he hath made it sweet: that now his burden should be heauy, seeing he hath made it light: that now his commaundementes should bee grieuous, seeing the holy Ghost affirmeth the contrary: that now wee should be in seruitude of our passiõs, seeing hee hath by his grace deliuered vs, and made vs truly free. *If God be with vs, who will be against vs* (saieth the Apostle?) *God is my helper and my defender* (saieth holy Dauid) *whome shall I feare, or at whome shall I tremble? If whole armies shoulde rise against me: yet will I alwaie hope to haue the victorie.* And what is the reason? *For that thou art with mee* (*O Lord*) *thou fightest on my side: thou assistest mee with thy grace: by helpe whereof I shal haue the victorie:* though all the squadrons of my enimies, that is, of the flesh, the world,

Mat. 11.
1. Ioh. 5.
Iohn. 8.
Rom. 7.
Rom. 8.
Psal. 26. 27.
Psalm. 22.

world,& the Diuel, ſhould riſe againſt me at once: & I ſhall not onely haue the victorie;but alſo ſhall haue it eaſily,and with pleaſure and delight.For ſo much ſignifieth S. Iohn,in that hauing ſaid that the commandements of Chriſt are not grieuous, hee inferreth preſently, as the cauſe thereof: *Quoniam omne quod natum eſt ex Deo vincit mundum:* For that all which is born of God,conquereth the worlde. That is,this grace and heauenly aſſiſtance ſent vs from God, doth both conquer the world with al difficulties and temptations thereof: & alſo maketh the commaundements of God eaſie,& vertuous life moſt pleaſant & ſweete. 1.Iohn.5.

9 But it may be you wil ſay, Chriſt himſelfe confeſſeth it to be a yoke & a burde: how then cã it be ſo pleaſant & eaſie as you make it? I anſwer that chriſt addeth,that it is a ſweete yoke, and a light burden. Whereby your obiection is taken away: & alſo is ſignified further, that there is a burden which greeueth not the bearer,but rather helpeth & refreſheth the ſame; as the burden of feathers vpõ a birds bak beareth vp the bird,& is nothing at al grieuous vnto hir.So alſo though it An obiectiõ anſwered.

it be a yoke, yet is it a sweete yoke, a comfortable yoke, a yoke more pleasaunt than honie or honie combe, as saith the Prophet. And why so? Because we drawe therein with a sweete companion, we draw with Christ: that is, his grace at one end, and our * endeuor at the other. And because whē a great oxe and a little do draw together, the waight lieth al vpō the greater oxe his necke, for that he beareth vp quite the yoke frō the other: therefore of it cōmeth, that we drawing in this yoke with christ, which is greater thā we are, he lighteneth vs of the whole burden, and onely requireth that wee should goe on with him comfortably, & not refuse to enter vnder the yoke with him, for that the paine shall bee his, and the pleasure ours. This hee signifieth expresly, when hee saith, *Come you to me al that labor and are heauy ladē, & I wil refresh you.* Here you see that he moueth vs to this yoke, onlie therby to refresh & disburdē vs, to disburdē vs (I say) & to refresh vs: & not any way to lode or agreeue vs, to disburdē vs of the heauy lodīgs & yokes of this world: as frō the burdē of care, the burden of melancholie, the burdē of enuy, hatred, and malice, the burdē of

Psalm. 118.
I
We drawe with Christ
B
* The regenerate haue an indeuor framed in them by grace, but otherwise the natural children of Adam haue none such of thēselues but only to euil.

Mat. 11.

of pride, the burden of ambition, the burden of couetuousnes, the burden of wickednes, and hel fire it self. From al these burdens and miserable yokes Christ would deliuer vs, by couering our necks only with his yoke and burden, so lightened and sweetned by his holy grace, as the bearing thereof is not trauelsom, but most easie, plesant and comfortable, as hath bin shewed.

10 An other cause why this yoke is so sweete, this burden so light, and this waie of Gods commandementes so pleasant to good men, is loue: loue (I meane) towardes God, whose commandements they are. For euery man can tell, and hath experienced in him selfe, what a strong passion the passion of loue is, and how it maketh easie the verie greatest pains that are in this world. What maketh the mother to take such paines in the bringing vp of hir child, but only loue? what causeth the wife to sit so attentiue at the bed side of hir sicke husband, but onely loue? What mooueth the beasts and birdes of the aire, to spare from their owne foode, and to indaunger their owne liues, for the feeding and defending of their litle ones, but only the force of loue? S. Austen doth prosecute

2 Loue maketh the way pleasant.

The force of loue.

Ser. 9. de verbis Domini.

secute this point at large by many other examples: as of merchants, that refuse no aduenture of sea, for loue of gain: of hunters, that refuse no season of euill weather for loue of game: of soldiers, that refuse no dãger of death for loue of the spoile. And he addeth in the end: that if the loue of man can be so great towards creatures here, as to make labor easie, and in deede to seeme to labour, but rather pleasure: how much more shal the loue of good men towardes God make all their labour comfortable, which they take in his seruice?

The loue of Christ to his saintes, and of his saintes to him.

11 This extreeme loue was the cause, why all the paines and afflictions which Christ suffered for vs, seemed nothing vnto him. And this loue also was the cause, why all the trauels and torments, which many christians haue suffered for Christ, seemed nothing vnto them. Imprisonmentes, torment, losse of honour, goods & life, seemed trifles to diuerse seruauntes of God, in respect of this burning loue. This loue drouc manie virgins, and tender children to offer themselues, in time of persecution, for the loue of him which in the cause was persecuted. This loue cau-

se

ſed holy Apolonia of Alexandria, being brought to the fire to bee burned for Chriſt, to ſlip out of the handes of ſuch as led her, and ioifully to run into the fire of her ſelfe. This loue moued Ignatius the ancient martyr to ſay (being condemned to beaſtes, and fearing leaſt they would refuſe his bodie, as they had don of diuers martyrs before) that hee would not permit them ſo to doe, but would prouoke & ſtir them to come vpon him, and to take his life from him, by tearing his bodie in pieces. Euſeb. li. 6. cap. 34. Ierom in catalogo.

12 Theſe are the effectes then of feruent loue, which maketh euen the things that are moſt difficult and dreadfull of themſelues, to appeare ſweete and pleaſant; and much more the lawes and commandementes of God, which in themſelues are moſt iuſt, reaſonable, holie, and eaſie; *Da amantem* (ſaith Saint Auſten ſpeaking of this matter) *& ſentit quod dico: Si autẽ frigido loquor, neſcit quid loquor:* Giue mee a man that is in loue with God, and hee feeleth this to bee true which I ſay; but if I talke to a colde Chriſtian, hee vnderſtandeth not what I ſaie. And this is the cauſe why Chriſt talking of the keeping of Pſal. 6. & 18. Mat 11. 1. Iohn. 5. Tract. 27. in Iohan.

his

his commandemementes, repeating so often this worde loue, as the sureſt cauſe of keeping the ſame, for want whereof in the worlde, the world keepeth thé not, as there he ſheweth. *If you loue me, keepe my commaundementes*, ſaith hee. And againe, *He that hath my commandementes and keepeth them, he is he that loueth me*. Again, *He which loueth me wil keep my commandementes*. In which laſt words, is to bee noted that to the louer he ſaith, *His commandemēt* in the * ſingular number, for that to ſuch an one al his commandement are but one commaundement, according to the ſaying of S. Paul, *That loue is the fulneſſe of the law*: For it comprehendeth all. But to him that loueth not, chriſt ſaith his commandement in the plural number: ſignifieng thereby, that they are both many, & heauie to him: for that hee wanteth loue which ſhoulde make them eaſie. Which S. Iohn alſo expreſſeth, when hee ſaith: *This is the loue of God, that we keepe his commandementes, and his commandementes are not heauie*. That is, they are not heauie to him which hath the loue of God: Otherwiſe to marueil though they bee moſt heauie. For that euerie thing ſeemeth heauie which

Iohn. 14.

Marke this obſeruatiō.

Rom. 13.

B

*But a little before he vſeth the plural number in that caſe alſo. viz.

Ioh. 14. 15.

1. Iohn. 5.

which we do against our liking. And so by this also (gentle Reader) thou maiest gesse, whether the loue of god be in thee or no.

13 And these are two meanes now, whereby the vertuous life of good mē is made easie in this world. There follow diuers others, to the end that these negligēt excusers may see, how vniust & vntrue this excuse of theirs is concerning the pretended hardnesse of vertuous liuing: which in very deede is indued with infinit priuiledges of comfort, aboue the life of wicked mē euē in this world. And the next after the former, is a certaine speciall and peculiar light of vnderstanding, pertaining to the iust, and called in Scripture; *Prudentia sanctorum:* the wisedome of Saincts: which is nothing else, but a certaine sparkle of heauenly wisedome, bestowed by singuler priuiledge vpon the vertuous in this life: whereby they receiue most comfortable light, & vnderstanding in spirituall matters, especially touching their owne saluation, & things necessarie thereunto. Of which the Prophet Dauid meant when he said: *Notas mihi feciſti vias vitæ:* Thou hast made the waies of life knowen to me.

3 Peculiar light of vnderstanding

Pro. 9.

Psal. 16.

Psalm. 118. me. Also whē he said of himself: *Super senes intellexi*: I haue vnderstood more than old men. And againe in another
Psalm. 50. place: *Incerta & occulta sapientiæ tuæ manifestasti mihi*: Thou hast opened to me the vnknowen and hidden secrets of thy wisedome. This is that light wherewith S. Iohn saith, that Christ lightneth his seruantes: as also that
Iohn. 1. vnction of the holy Ghost which the
1. Iohn. 2. same Apostle teacheth to be giuen to the godly, to intruct them in al things behouefull for their saluation. In likewise this is that writing of Gods law in mens harts, which he promiseth by
Ierem. 31. the Prophet Ieremy: as also the instruction of men immediatly frō God
Esai. 54. himselfe, promised by the Prophet Esay. And finally, this is that soueraign vnderstanding in the law, commaundementes, & iustifications of God, which holy Dauid so much desired, & so often demaunded in that most diuine Psalme which beginneth: *Blessed*
Psalm. 118. *are the vnspotted in the way*: that is, in this life.

14 By this light of vnderstanding & supernaturall knowlege & feeling frō the holy ghost, in spiritual things, the vertuous are greatly holpē in the way of righteousnes, for that they ar made able

able to discern for their own direc&tiō in matters that occurre, according to the saying of S. Paul; *Spiritualis omnia iudicat*: A spirituall man iudgeth of all thinges. *Animalis autem homo non percipit quæ sunt spiritus Dei.* But the carnall man conceiueth not the thinges which appertain to the spirit of God. Doeth not this greatly discouer the priuiledge of a vertuous life? The ioy, comfort, & consolation of the same: with the exceeding great miserie of the contrary part? For if two shoulde walk togither, the one blind, & the other of perfect sight, which of them were like to be wery first? Whose iourney were like to bee more painfull? Doth not litle groūd wery out a blind mā? Consider then in how wearisome darknes the wicked do walk. Cōsider whether they be blinde or no. S. Paul saith in the place before aledged, that they cannot conceiue any spirituall knowledge: is not this a great darcknes? Again, the Prophet Esay describeth their state further, whē he saith in the person of the wicked; *We haue groped like blīd mē after the wals, & haue stumbled at midday, euē as if it had bin in darknes.* And in another place the scripture describeththe same, yet more ef

2. Cor. 2.

1. Cor. 2.

Esai. 59.

fectuously, with the painfulnes thereof, euen the mouthes of the wicked themselues, in these wordes: *The light of iustice hath not shined vnto vs, and the sunne of vnderstanding hath not appeared vnto our eies: we are wearied out in the way of iniquity and perdition, &c. This is the talke of sinners in hell.* By which words appeareth not only that wicked mē do liue in great darcknes: but also that this darcknes is most painful vnto them: and consequently that the contrary light is a great easement to the way of the vertuous.

Sap.5.

4 Internal cōsolation.

15 Another principal matter, which maketh the way of vertue easie and pleasant to thē that walke therein, is a certaine hidden and secret consolatiō, which god powreth into the harts of them that serue him. I cal it secret: for that it is known, but of such onelie as haue felt it: for which cause Christ himself calleth it: *Hiddē Manna, known only to them, that receiue it.* And the Prophet saith of it: *Great is the multitude of thy sweetnes (O Lord) which thou hast hidden for them that feare thee.* And again in an other place: *Thou shalt lay aside (O Lord) a special chosen rain or dew for thine inheritance.* And another prophet saith in the person of God talking

Apoc.2.

Psal.30.

Psal.67.

king of the deuout soule that serueth him: *I wil lead hir aside into a wildernes: & there wil I talke vnto hir hart.* By all which words of *wildernes, separating, choice, & hidden,* is signified that this is a secret priuiledge bestowed onely vpon the vertuous, & that the carnal harts of wicked men haue no part or portion therein. But now how great & inestimable the sweetnesse of this heauenlie consolation is, no tongue of man can expresse: but we may cõiecture by these words of Dauid, who talking of the celestial wine, attributeth to it such force, as to make al those drunken that tast of the same, that is to take from them, al sense & feeling of terrestrial matters, euen as S. Peter hauing drunk a litle of it vpõ the mount Thabor, forgat himselfe presently & talked as a mã distracted, of building tabernacles there, & resting in that place for euer. This is that *Torrens voluptatis,* that sweet streame of pleasure, as the Prophet calleth it, which cõming frõ the mountaines of heauẽ, watreth (by secret waies & passages) the harts & spirits of the godly, & maketh thẽ drunken with the vnspeakable ioy which it bringeth with it. This is a little tast in this life of the

Osc. 2.

Psal. 35. & 64.

Mat. 17. Mar. 9. Luc 9. Psal. 35.

Esai. 29.

verie ioyes of heauen bestowed vpon good men, to comfort them withall, & to incourage them to goe forward. For as Merchãts desirous to sell their wares, are content to let you see and handle, and sometimes also tast the same, thereby to induce you to buy: so God almighty, willing (as it were) to sell vs the ioyes of heauen, is content to impart a certaine tast before hand to such as he seeth are willing to buy: thereby to make them come off roundly with the price, and not to stick in paying so much, & more, as he requireth. This is that exceeding ioy and Iubily in the heartes of iust men, which the Prophet meaneth whē he saith: *The voice of exultation, & saluatiõ is in the tabernacles of the iust*. And again; *Blessed is that people that knoweth iubilatiõ*: that is, that hath experiēced this extreme ioy & pleasure of internal consolation. S. Paul had tasted it when he wrote these words, amidst al his labours, for Christ: *I am filled with consolatiõ, I ouerflow or exceedingly aboũd in all ioy, amidst our tribulations*. What can be more effectually said or alleaged to proue the seruice of God pleasant, than this? Surely (good Reader) if thou hadst tasted once, but one drop

A similitude

Apoc. 3.

Psalm. 117.

2. Cor. 7.

drop of this heauenly ioy, thou wouldest giue the whole world to haue another of the same, or at the leastwise, not to leese that one againe.

16 But thou wilt aske me: Why thou being a christian as wel as other, hast yet neuer tasted of this consolation? To which I answere, that (as it hath bin shewed before) this is not meat for euery mouth: but a *chosen moisture laid aside for gods inheritance only. This is wine of Gods owne seller, laid vp for his spouse*, as the Canticle declareth. That is, for the deuout soul dedicated vnto Gods seruice. This is a teat of comfort only for the child to suck, and fill himselfe withal, as the Prophet Esay testifieth. The soule that is drowned in sinne and pleasures of the worlde, cannot bee partaker of this benefite, neither the heart repleniſhed with carnal cares and cogitations. For as Gods Arke, & the idol Dagon could not stand togither vpon one altar: so cannot Christ and the worlde stand togither in one heart. God sent not the pleasant Manna to the people of Israel, as long as their flowr & chibals of Egypt lasted: so neither wil he send this heauēly cōsolatiō vnto thee, vntil thou haue rid thy selfe of the cogita-

The way to com to spiritual consolation.

Psalm.67.

Cant.1.

Esai.66.

1.Reg.5. Iohn.8.14. 15.16. 1.Iohn.2.

tions of vanitie. He is a wise merchãt, though a liberal: he wil not giue a tast of his treasure where hee knoweth there is no wil to buy. Resolue thy self once indeed to serue God, and thou shalt then feel this ioy that I talk of, as many thousands before thee haue done, & neuer yet any man was here. in deceiued. Moses first ran out of Egypt, to the hils of Madiã, before god appeared vnto him: and so must thy soule go out of worldly vanity, before she can looke for these consolations. But thou shalt no sooner offer thy selfe thoroughly to gods seruice, than thou shalt find intertainment aboue thy expectation. For that his loue is more tender indeed vpon them that come newly to this seruice, than vpó those which haue serued him of ould: as he sheweth plainly by the parable of the prodigal son: whó he cherished with much more daliance and good cheere, than he did the elder brother which had serued him of long time. And the causes hereof are two: the one for the ioy of the new gotten seruant, as is expressed by S. Luke in the text: the other least hee finding no consolation at the beginning, should turne backe to Egypt againe: as God by

Exod. 2.

Luc. 15.

Beginners chiefly cherished with spirituall consolatió.

by a figure in the children of Israell declareth manifestly in these words: *When Pharao had let go the people of Israel out of Egypt: God brought thē not by the country of the Philistines, which was the neereſt way, thinking with himselfe that it might repent them if they should see warres straightway rise against thē, & so should return into Egypt again.* Exod. 13. Vpon which two causes thou maiest assure thy selfe of singuler consolations and comfortes in the seruice of God (if thou wouldest resolue thy selfe thereunto) as all other men haue found before thee: and by reason thereof haue proued the way not hard, as worldly men imagin it: but most easie, pleasant, and comfortable as Christ hath promised. Mat. 11.

19 After this priuiledge of internal consolation insueth another, making the seruice of God pleasant, which is the testimony of a good conscience, whereof S. Paul made so great account, as he called it *His glory*. And the holy Ghost saith of it farther, by the mouth of the wise man: *Secura mens quasi iuge conuiuium:* A secure minde, or a good conscience, is a perpetuall feast. Of which we may inferre, that the vertuous mā hauing alwaies this

5 The quiet of conscience. 2. Cor. 1. Pro. 15.

secure minde, & peace of conscience, liueth alwaies in festiual glory & glorious feasting. And how thē, is this life hard or vnpleasāt, as you imagin? On the cōtrary side, the wicked man hauing his cōscience vexed with the priuity of sin, is alwaies torméted within it self, as we read that cain was, hauing killed his brother Abel: & Antiochus, for his wickednes done to Ierusalem: and Iudas, for his treason against his maister: and Christ signifieth it generally of al naughty men, whē he saith: that *They haue a worme which gnaweth their conscience within.* The reasō whereof the scripture openeth in another place, when he saith: *A wickednesse ful of fear, giuing testimony of damnation against it selfe: and therefore a troubled conscience alway suspecteth cruel matters.* That is, suspecteth cruel things to be imminent ouer it selfe, as it maketh account to haue deserued. But yet further, aboue al other holy Iob most liuely setteth foorth this miserable state of wicked men in these wordes: *A wicked man is prooued all the daies of his life, though the time bee vncertaine how long hee shall plaie the tyrant: the sound of terrour is alwaies in his eares, and although it be in time of peace, yet he alwaie*

Gen. 4.
1. Mac. 6.
Mat. 27.
Act. 1.
Mark. 9.
Sap. 7.
Iob. 15.
The trouble of an euil conscience.

alway suspecteth some treason against him: he beleeueth not that hee can rise againe from darknes, to light: expecting on euerie side the sword to come vpon him. When he sitteth down to eat he remembreth that the day of darcknes is ready at hand for him: tribulation terrifieth him, & anguish inuironeth him euen as a king is inuironed with soldiers when he goeth to warre.

18 Is not this a maruelous description of a wicked conscience vttered by the holy ghost himself? What can bee imagined more miserable than this man, which hath such a butchery and slaughter-house within his owne hart? What fears, what anguishes are here touched? S. Chrysost discourseth notably vpon this point. Such is the custom of sinners (saith he) that they suspect al thinges: doubt their owne shadows: they are afeard of euery litle noise: and think euery man that commeth towards them, to come against them. If men talk togither, they think they speak of their sins. Such a thing sin is, as it bewraieth it selfe, though no man accuse it: condemneth it self, though no man beare witnes against it: it maketh alway the sinner fearful, as iustice doeth the contrary. Heare how the scripture doeth describe the sinner

Hom. 8. ad Pop. Antiochenum.

ſinners fear, & the iuſt mans libertie.

Pro.28. *The wicked man flieth, though no man purſue him* (ſaith the ſcripture.) Why doth he fly if no man do purſue him? For that hee hath within his conſcience an accuſer purſuing him, whom alwaies he carieth about him. And as he cannot fly from himſelfe, ſo cānot he fly from his accuſer within his cōſcience: but whereſoeuer he goeth, he is purſued and whipped by the ſame, and his wound incurable. But the iuſt man is nothing ſo: *The iuſt man* (ſaith Salomon) Pro.28. *is as confident as a Lion*. Hitherto are the words of S. Chryſoſtō.

6 The hope of vertuous men.

19 Whereby as alſo by the ſcripture alleadged, we take notice yet of another prerogatiue of vertuous life, which is hope or cōfidence, the greateſt treaſure, the richeſt iewell, that chriſtiā men haue left thē in this life. For by this we paſſe through all afflictions, all tribulations & aduerſities, moſt ioifully, as S. Iames ſignifieth. By this we ſay with S. Paul: Iacob.5. Rom.5. *We do glory in our tribulations, knowing that tribulatiō worketh patience: and patience proofe: and proofe hope: which confoundeth vs not.* This is our moſt ſtrong & mighty cōfort, this is our ſure ankor in all tēpeſtuous times, as S. Paul ſaith: Heb.6. *We haue*

a moſt

a most strong solace (saith he) which do fly vnto the hope proposed, to lay hands on the same: which hope, we hold as a sure & firm armor of our soul. This is that noble *Galea salutis*, the head piece of saluation, as the same Apostle calleth it, which beareth off all the blowes that this worlde can lay vppon vs. And finally, this is the only rest set vp in the hart of the vertuous man: that come life, come death: come health, come sicknes: come welth, come pouerty: come prosperity, come aduersity: come neuer so tempestuous storms of persecution, he sitteth down quietly, & saieth calmely with the prophet: *My trust is in God, and therefore I fear not what flesh can do vnto me.* Nay further with holie Iob amidst al his miseries he saith: *Si occiderit me, in ipso sperabo:* If God shold kil mee; yet would I trust in him. And this is (as the Scripture saide before) to bee as confident as a Lion, whose propertie is to shewe most courage, when he is in greatest peril, and neerest his death.

Eph. 6.

1. Thes. 1.

Psalm. 55.

Iob. 13.

20 But now as the holy ghost saith: *Non sic impij, non sic.* The wicked cānot say this: they haue no part in this cōfidence, no interest in this consolatiō: *Quia spes impiorum peribit*, saith the scripture:

Psal. 2.

Pro. 10.

ſcripture: The hope of the wicked men is vain, & ſhal periſh. And again:
Prou.11. *Preſtolatio impiorum furor:* The expectation of wicked men is fury. And
Iob.11. yet further: *Spes impiorum abominatio animę:* The hope of wicked men is abomination, and not a comfort vnto their ſoule. And the reaſon hereof is double. Firſt, for that in verie deede (though they ſay the contrarie in words) wicked men do not put their hope & confidence in god, but in the world & in their riches: in their ſtrēgth friends & autority: & finally, in the *deceiuing arme of man*. Euen as the Pro-
Ierem.17. phet expreſſeth in their perſō whē he
Eſai.28. ſaith: *We haue put a ly for our hope.* That is, we haue put our hope in things trā ſitory, which haue deceiued vs: & this is yet more expreſſed by the ſcripture
Sap.5. ſaying: *The hope of wicked mē is as chaffe which the wind bloweth away, & as a buble of water which a ſtorm diſperſeth: and as a ſmoke which the wind bloweth abroad & as the remēbrāce of a gueſt that ſtaieth but one day in his Inne.* By al which metaphors, the holie Ghoſt expreſſeth vnto vs both the vanity of the things, wherein indeede the wicked doe put their truſt, & how the ſame faileth thē after a litle time, vpō euery ſmal occa-

ſion

sion of aduersity that falleth out.

21 This is that also which god meaneth when he so stormeth and thundreth against those which go into Egypt for help, and do put their confidence in the strength of Pharao, accursing thē for the same: & promising that it shal turn to their own cōfusion: which is properly to be vnderstood of al those, which put their chiefe confidēce in worldly helps: as wicked men do, what soeuer they dissēble in words to the contrary. For which cause also of dissimulation, they are called hypocrits by Iob: For whereas the wiseman saith, *The hope of wicked men shal perish*: Iob saith, *The hope of hypocrites shal perish*. Calling wicked men hypocrites, for that they say, they put their hope in God, whereas indeed they put it in the worlde. Which thing beside the scripture, is euidēt also by experiēce. For with whō doth the wicked mā cōsult in his affaires & doubts? with god principally, or with the world? Whom doth he seek to in his afflictiō? Whom doth he cal vpon in his sickness? From whō hopeth he cōfort in his aduersity? To whō yeeldeth he thanks in his prosperity? when a worldly mā taketh in hande any woorke of importance,

Es 1.30. and 36.

Ier. 17.48.

Pro. 10. Iob. 8.

doth

doth he first consult with God about the euent thereof? Doth he fal down on his knees, and aske his aide? Doth he referre it wholy and principally to his honor? If he doe not; how can hee hope for aide therein at his handes? How can hee repaire to him for assistance, in the daungers and lets that fal out about the same? How can hee haue any confidence in him, which hath no part at all in that worke? It is hipocrisie then (as Iob truly saith) for this man to affirme that his confidence is in god: wheras in indeed, it is in the world: it is in Pharao: it is in Egypt: it is in the arme of man: it is in a lie. He buildeth not his house with the wise man vppon a rocke: but with the foole vpon the sandes: and therefore (as Christ wel assureth him:) *When the rain shal come, & the flouds desced, & winds blow, and al togither shal rush vpon the house* (which shal be at the hour of death) *then shal this house fal, & the fall of it shalbe great*: Great, for the change that he shal see: gret, for the great horror which he shal conceiue: great, for the great miserie which he shal suffer; great, for the vnspeakeable ioyes of heauē lost: great, for the eternal pains of hel fallen into; great euery way assure

Mat. 7.

ſure thy ſelfe (deer brother) or els the mouth of God would neuer haue vſed this word, great: and this is ſufficient for the firſt reaſon, why the hope of wicked men is vaine; for that indeed they put it not in god but in the world.

22 The ſecond reaſon is, for that albeit they ſhould put their hope in God, (yet liuing wickedly) it is vaine and rather to bee called preſumption than hope. For vnderſtāding whereof it is to be noted; that as there are two kindes of faith recounted in ſcripture (the one a dead faith without good workes, that is, which beleeueth al you ſaie of Chriſt, but yet obſerueth not his commandementes; the other a liuelie, a iuſtifieng faith, which beleeueth not onelie, but alſo worketh by charitie, as S. Pauls words are:) ſo are there two hopes following theſe two faithes; the one of the good, proceeding of a good conſcience, whereof I haue ſpoken before; the other of the wicked, reſting in a guiltie conſcience, which is indeed no true hope, but rather preſumption. This S. Iohn prooueth plainly, when hee ſaith, *Brethren, if our heart reprehend vs not, then haue we confidēce with God.* That is, if our hart be not guiltie of wicked life. And the

Wicked men cānot hope in god.

Iacob. 2.
Mat. 7.
1. Cor. 13. and 15.
Rom. 1.
Gal. 3.
Eph. 2.

1. Iohn. 3.

the words immediatly following do more expresse the same, which are these: *Whẽsoeuer we ask we shall receiue of him, for that we keep his commãdemẽts, and do those thinges which are pleasing in his sight.* The same confirmeth S. Paul when he saith, that *The end of Gods cõmandements is charitie from a pure hart, and a good conscience.* Which wordes, S. Austẽ expoũding in diuerse words, & in diuerse places of his workes, proueth at large, that without a good conscience, there is no true hope that can be conceiued. Saint Paule (saith he) addeth (from a good conscience) because of hope: for hee which hath the scruple of an euil conscience, despaireth to attaine that which he beleeueth. And againe; Euerie mans hope is in his own conscience, according as hee feeleth him selfe to loue God. And again in another book, the Apostle putteth a good conscience for hope, for he onely hopeth which hath a good conscience: & he whom the guilt of an euill conscience doth pricke, retireth backe from hope, and hopeth nothing but his owne damnation. I might heere repeat a great many more priuiledges & prerogatiues of a vertuous life, which

1. Tim. 1.

S. Austen li. de doctrin. Christ. cap. 57.

S. Austen in præfat. Psal. 31.

make

make the same easie, pleasant, & cõfortable, but that this chapter groweth to bee long: and therefore I will only touch (as it were in passing by) two or three of the other pointes of the most principall: which notwithstanding would require large discourses to declare the same, according to their dignities. And the first is the inestimable priuilege of liberty & freedom, which the vertuous do enioy aboue the wicked, according as Christ promiseth in these words, *If you abide in my commaundements, you shall be my scholers indeede, & you shall know the trueth, and the truth shall set you free.* Which wordes S. Paul as it were expounding, saith, *Where the spirit of the Lord is, there is freedom.* And this freedom is ment, frõ the tyranny & thraldom of our corrupt sensualitie & concupiscence, whereunto the wicked are so in thraldome, as there was neuer bondman so in thraldome to a most cruell and mercilesse tyrant. This in part, may be cõceiued by this one example. If a man had maried a rich, beautiful & noble gentlewomã, adorned with all giftes & graces, which may bee deuised to bee in a woman. and yet notwithstanding should bee so

7
Libertie of the soule. Iohn. 8.

2. Cor. 3.

Anexample to expresse the bõdage of wicked mẽ to their sensualitie.

so sotted and intangled with the loue of some foul and dishoneſt begger, or seruile maide of his houſe, as for hir sake to abandon the company and frindſhip of the ſaid wife: to ſpend his time in daliance & ſeruice of his baſe woman: to run, to goe, to ſtand at her appointment: to put al his liuing and reuenues into hir handes, for hir to conſume and ſpoile at hir pleaſure: to deny hir nothing, but to wait & ſerue hir at hir beck: yea, & to compel his ſaid wife to do the ſame: wold you not think this mans life miſerable & moſt ſeruile? And yet ſurely, the ſeruitude whereof we talk, is farre greater, and more intollerable than this. For no woman or other creature in the world, is, or can be of that beautie or nobilitie, as the grace of Gods ſpirite is, to whom man by his creation was eſpouſed, which notwithſtanding we ſee abandoned, contemned, and reiected by him, for the loue of ſenſualitie her enemie, and a moſt deformed creature in reſpect of reaſon: in whoſe loue notwithſtāding, or rather ſeruitude, we ſee wicked mē ſo drowned, as they ſerue hir day and night with al pains, perils, & expenſes, & do conſtraine alſo the good motions of

Gods

ods ſpirit, to giue place at euery beck nd commandement of this new mi-reſſe. For wherefore do they labor? Wherefore do they watch? wherefore oe they heape riches togither, but nly to ſerue their ſenſualitie, and hir eſires? Wherefore do they beat their raines, but only to ſatisfie this cruel rant and hir paſſions?

23 And if you will ſee indeede how ruel and pitifull this ſeruitude is: onſider but ſome particular exam-les thereof. Take a man whom ſhee uerruleth in any paſſion; as for ex-mple, in the luſt of the fleſhe, and hat paines taketh he for hir? How oth he labor? How doth he ſweat in is ſeruitude? How mighty and ſtrong oth he feele hir tiranny? Remember he ſtrength of Sampſon, the wiſe-ome of Salomon, the ſanctitie of Dauid ouerthrowen by this tyrannie. upiter, Mars and Hercules, who for heir valiant acts otherwiſe were ac-ounted Gods of the Painims, were hey not ouercome and made ſlaues y the inchantment of this tyrant? And if you wil yet further ſee of what trength ſhe is, and how cruellie ſhee xecuteth the ſame vpon thoſe that hriſt hath not deliuered frō hir bon-dage:

The miſerie of a man ruled by ſenſualitie.

1. Reg. 11. Iudg. 14. 3. Reg. 11.

dage: consider (for examples sake in this kinde) the pitifull case of some disloyal wife, who, though shee know that by committing adulterie, she rũneth into a thowsand dangers, & inconueniences (as the losse of Gods fauor, the hatred of her husband, the danger of punishment, the offence of her friends, the vtter dishonor of her person (if it bee knowen) and finally the ruine & perill of body & soul) yet to satisfie this tyrant, she will venter to commit the sin, notwithstanding any dangers or perils whatsoeuer.

An ambitious man.

24 Neither is it onely in this one point of carnall lust, but in all other, wherein a man is in seruitude to this tyrant, and hir passions. Looke vpon an ambitious or vaine glorious man, see how he serueth this mistresse: with what care and diligence he attẽdeth her commaundementes, that is, to followe after a little winde of mens mouthes: to pursue a little fether flying before him in the aire: you shall see that he omitteth no one thing, no one time, no one circũstance for gaining thereof. He riseth betime, goeth late to bed: trotteth by day, studieth by night: here he flattereth, there he dissembleth: here he stoupeth, there he

he loketh big: here he maketh frieds, there he preuenteth enemies. And to this onely end he referreth all his actions, and applieth al his other matters: as, his order of life, his company keping, his sutes of apparel, his house, his table, his horses, his seruantes, his talk, his behauior, his iests, his lookes, & his verie going in the streete.

25 In likewise he that serueth his Lady in passion of couetousnes: what a miserable slauerie doth hee abide? His hart being so walled in prison with mony, as he must onely thinke thereof, talke thereof, dreame thereof, & imagine onely newe waies to get the same, and nothing else. If you should see a Christian man in slauerie vnder the great Turke, tied in a gally by the legge with chaines, there to serue by rowing for euer: you could not but take cõpassion of his case. And what then shall wee doe of the miserie of this man, who standeth in captiuitie to a more base creature than a Turk, or any other reasonable creature, that is, to a peece of metal, in whose prison he lieth bound, not only by the feete, in such sort, as he may not goe any where against the commodity & commaundement of the same: but also

A couetous man.

also by the hãds, by the mouth, by the eies, by the eares, & by the hart, so as he may neither do, speak, see, hear, or think any thing, but the seruice of the same? Was there euer seruitude so great as this? Doth not christ say truly now, *Qui facit peccatũ, seruus est peccati* He that doth sinne, is a slaue vnto sin? Doth not S. Peter say wel, *A quo quis superatus est, huius & seruus est:* A mã is a slaue to that wherof he is cõquered?

Iohn. 8. Rom. 6. 2. Pet. 2.

26 From this slauerie then are the vertuous deliuered, by the power of Christ, and his assistance: insomuch, as they rule ouer their passions in sensuality, and are not ruled thereby. This God promised by the Prophet Ezechiel, saying, *And they shal knowe that I am their Lorde, when I shal breake the chaines of their yoke, and shal deliuer them from the power of those that ouerruled them before.* And this benefite holy Dauid acknowledged in himselfe, when hee vsed these most effectuous words to God, *O Lord, I am thy seruant, I am thy seruant, & the child of thy handmaid: thou hast broken my bones, & I will sacrifice vnto thee the sacrifice of praise.* This benefite also acknowledgeth S. Paul, whẽ he saith, that *Our old mã was crucified to the end the body of sin might be*

Ezec. 34. Psal. 90. Rom. 6.

be destroied, and we be no more in seruitude to sinne. Vnderstanding by the old mã, and the bodie of sinne, our concupiscence, mortified by the grace of christ in the children of God.

17 After this priuilege of freedome, followeth another of no lesse importance than this, & that is, a certaine heauenly peace, and tranquillitie of mind, according to the saying of the Prophet, *Factus est in pace locus eius.* His place is made in peace. And in another place, *Pax multa diligentibus legẽ tuam:* There is great peace to thẽm that loue thy law. And on the contrarie side the Prophet Esaie repeateth this sentence often from God: *Non est pax impijs dicit Dominus*: The Lord saith: There is no peace vnto the wicked. And another Prophet saith of the same men: *Contrition & infelicitie is in their waies: & they haue not known the waie of peace.* The reason of this differẽce hath bin declared before in that which I haue noted of the diuersity of good & euill mẽ touching their passions. For the vertuous, hauing now (by the aid of Christ his grace) subdued the greatest force of their said passiõs, do passe on their life most sweetely & calmly, vnder the guide of his spirit

Peace of minde.

Psalm. 75.
Psalm. 118.
Esai. 48. 57.
Psalm. 13.

without any perturbations that much trouble them, in the greateſt occurrents of this life. But the wicked men, not hauing mortified the ſaid paſſiõs, are toſſed & troubled with the ſame, as with vehement & contrarie winds. And therefore their ſtate and condition is compared by Eſaie to a tempeſtuous ſea, that neuer is quiet: & by S. Iames, to a citie or country, where the inhabitantes are at war & ſedition among themſelues. And the cauſes hereof are two: firſt, for that the paſſions of concupiſcence, being many, & almoſt infinit in number, do luſt after infinit thinges, & are neuer ſatisfied, but are like thoſe blood-ſuckers which the wiſe man ſpeaketh of, that crie alwaies: Giue, giue, & neuer ho. As for example: When is the ambitious man ſatisfied with honor? Or the incontinent man, with carnalitie? Or the couetous man with monie? Neuer truely: & therefore as that mother cannot but be greatly afflicted, which ſhould haue many children crying at once for meat, ſhe hauing no bread at al to breake vnto them: ſo the wicked man, being greedilie called vpon, by almoſt infinite paſſions, to yeeld them their deſires, muſt needes bee vexed and pitifully

Rom. 11.

Eſaie. 57. Iacob. 3.

Two cauſes of diſquietnes of wicked men.

Prouer. 30.

pitifully tormented, especially, being not able to satisfy any one of their smallest demaundes.

28 Another cause of vexation is, for that these passions of disordinate cõcupiscence, be oftentimes one cõtrary to the other, & do demaũd cõtrary things, represẽting most liuely the cõfusiõ of Babel, where one toung spoke against another, and that in diuers & cõtrary lãguages. So we see oftentimes, that the desire of honour saith: Spend here: but the passion of auarice saith; Hold thy hands. Lechery saith: Venture here: but pride saith: No, it may turn to thy dishonor. Anger saith, reuẽge thy self here: but ambitiõ saith, It is better to dissemble. And finally, here is fulfilled that which the Prophet saith, *Vidi iniquitatẽ, & cõtradictiõnẽ in ciuitate*: I haue seen iniquity, & cõtradictiõ in the self same city. Iniquity, for that al the demaũds of these passiõs are most vniust, in that they are against the word of god. Cõtradictiõ, for that one crieth against the other in their demaũds. Frõ all which miseries God hath deliuered the iust, by giuing thẽ his peace, *which passeth all vnderstãding*, as the Apost. saith, and which the world can neuer giue nor

Gen. 11.

Psalm. 54.

Phil. 4. Iohn. 14. 17. Mat. 10.

taſt of, as Chriſt himſelfe affirmeth.

29 And theſe many cauſes may be alleadged now (beſides many others, which I paſſe ouer) to iuſtifie Chriſts words, that his yoke is ſweet & eaſie: to wit, the aſſiſtãce of grace: the loue of God: the light of vnderſtanding frõ the holy Ghoſt: the internal conſolation of the mind: the quiet of conſcience: the confidẽce therof proceding: the liberty of ſoul and bodie; with the ſweet reſt of our ſpirits, both towards God, towards our neighbour, and towardes our ſelues. By al which means, helpes, priuiledges, & ſingular benefites, the vertuous are aſſiſted aboue the wicked, as hath been ſhewed: and their way made eaſie, light & pleaſãt.

Expectatiõ of reward. To which alſo wee may ad as the laſt, but not the leaſt comfort, the expectation of reward: that is of eternall glorie & felicitie to the vertuous: & euerlaſting dãnation vnto the wicked. O how great a matter is this, to comfort the one, if their life were painfull in godlineſſe: & to afflict the other, amiddeſt all their great pleaſures of ſin!

An exãple. The laborer when he thinketh on his good pay at night, is incouraged to go through, though it be painful to him. Two that ſhould paſſe togither towards

towards their countrie, the one to receiue honor, for his good seruice don abroad; the other as prisoner to bee arrained of treasons, cõmitted in forrain dominiõs against his soueraign, could not be like merie in their Inne, vpon the way, as it seemeth to me: & though he that stood in dãger, should sing, or make shew of courage & innocẽcie, and set a good face vppon the matter: yet the other might well think, that his hart had manie a cold pull within him: as no doubt but all wicked men haue, when they thinke with them-selues of the life to come. If Ioseph & Pharaos baker had known both their distinct lottes in prison (to wit, that on such a day the one should be called foorth to be made Lord of Egypt, and the other to bee hanged on a pair of gallous) they could hardly haue been equallie merrie, whiles they liued togither in time of their imprisonment. The like may be said, & much more truelie, of vertuous & wicked mẽ in this world. For whẽ the one doth but thinke vpon the day of death (which is to be the day of their deliuerãce frõ this prison) their harts cannot but leape for verie ioy, considering what is to insue vnto them af- Gen. 40. 42. 43.

ter. But the other are afflicted, & fall into melancholie, as often as mentiō or remēbrance of death is offered: for that they are ſure that it bringeth with it their bane: according as the
Prou. 12. ſcripture ſaith: *The wicked man being dead, ther remaineth no more hope to him.*

30 Wel thē (deer brother) if al theſe things bee ſo, what ſhould ſtay thee now at lēgth to make this reſolution, which I exhort thee vnto? Wilt thou yet ſay (notwithſtāding all this) that the matter is hard & the way vnpleaſant? Or wilt thou beleue others that tel thee ſo, though they know leſſe of the matter thā thy ſelf? Beleue rather
Mat. 11. the word & promiſe of Chriſt, which aſſureth thee the cōtrary: beleeue the reaſons before alleadged, which doe proue it euidentlie: beleeue the teſtimonie of them which haue experienced it in themſelues (as of king Dauid, S. Paul, and S. Iohn the Euāgeliſt, whoſe teſtimonies I haue alleadged before of their owne proofe) beleeue many hūdreds which by the grace of God are cōuerted daily in Chriſtendom frō vitious life to the true ſeruice of God: all which doe proteſt themſelues to haue foūd more than I haue ſayd or can ſay in this matter.

31 And

31 And for that thou maiest replie here, & saie, that such men as are not* where thou art, to giue this testimony of their experience: I can, & do assure thee, vpon my conscience before god, that I haue talked with no smal number of such my selfe, to my singular comfort, in beholding the strong hād & exceeding bountifulnesse of Gods sweetnes towards them in this case. O (deere brother) no tongue can expresse, what I haue seene herein: and yet sawe I not the least part of that which they felt. But yet this may I say that those which are known to be skilful, & to deale so sincerely withal, that others disburdē their consciences vnto them for their comfort or counsel, are some part of those, whereof the Prophet[a] saith: *That they work in multitude of waters, and doe see the maruels of God in the depth:* In the depth (I say) of mens consciences vttered with infinit multitudes of teares, when God toucheth the same, with his holie grace. Beleeue me (good Reader) for I speak in truth before our Lord Iesus, I haue seen so great & exceeding consolations, in diuers great sinners after their cōuersiō, as no hart cā almost cōceiue & the harts which receiued thē, were

B

* The soūdlier that the Gospell is anie where receiued, the more examples of sound conuersion are there to be found; and yet on the other side, it is not to be denied, but that a kinde of remorse and sorrowing, especially for the externall, or grosser offenses, is oft to bee found; not only among counterfet Christians, but among the heathē also.

[a] Psalm 106.

hardly able to containe the same: so aboundantly stilled down the heauenly deaw from the most liberall & boũtiful hand of God. And that this may not seem strange vnto thee, thou must know, that it is recorded of one holie mã called Effrem, that he had so marueilous great consolations after his conuersion, as he was often constrained to crie out to God: O Lord retire thy hand from me a litle, for that my hart is not able to receiue such extreme ioie. And the like is writtẽ of S. Barnard: who for a certain time after his cõuersiõ frõ the world, remained as it were depriued of his senses by the excessiue consolatiõs he had frõ god.

Gosr. in vita Barn.

32 But yet if all this cannot mooue thee, but thou will still remaine in thy distrust, heare the testimonie of one, whom I am sure thou wilt not discredit, especially speaking of his own experience in himselfe. And this is the holy Martyr and Doctor S. Cyprian, who writing of the verie same matter to a secrete friend of his, called Donatus, confesseth, that he was before his conuersion of the same opinion that thou art of: to wit, that it was impossible for him to change his maners, & to finde such comfort in a vertuous

Lib. Epist. 1.

vertuous life, as after he did: being accustomed before to all kinde of loose behauiour. Therfore he beginneth his narration to his frend in this sort: *Accipe quod sentitur antequã discitur:* Take that which is felt, before it be learned, & so foloweth on with a large discourse, shewing that hee proued now by experience which he could neuer beleeue before his conuersiõ, though God had promised the same. The like writeth S. Austen of himselfe in his books of confession: shewing that his passiõs would needs perswade him before his cõuersion that he should neuer be able to abide the austerity of a vertuous life, especially touching the sins of the flesh, (wherin he had liued wãtonly, till that time) it seemed impossible that he could euer abandon the same, & liue chastly: which notwithstanding he felt easy, pleasant, & without difficulty afterward. For that he breaketh into these woords: My God let me remẽber & confesse thy mercies towardes mee: let my very bones reioice & say vnto thee: *O Lord who is like vnto thee? Thou hast broken my chaines, I will sacrifice vnto thee a sacrifice of thanksgiuing.* These chaines were the chaines of concupiscence,

Lib. 6. conf. cap. 12.

Lib. 8. conf.

Psalm. 34.

Psalm. 115.

wherby he ſtood bounden in captiuity before his cõuerſiõ as he there cõfeſſeth: but preſently thereupon hee was deliuered from the ſame by the help of Gods moſt holy grace.

33 My counſel ſhould be therefore (gẽtle Reader) that ſeeing thou haſt ſo manie teſtimonies, reaſons, and promiſes of this matter, thou ſhouldeſt at leaſt proue once by thine own experience, whether this thing bee true or no: eſpecially ſeing it is a matter of ſo great importance, & ſo worthy thy triall: that is, concerning ſo neer thy eternal ſaluation as it doth. If a meane fellow ſhould come vnto thee, and offer, for hazarding of one crown of gold, to make thee a thouſand by Alchimy: though thou ſhouldeſt ſuſpect him for a cuſner, yet the hope of gain being ſo great, & the aduẽture of ſo ſmal los: thou wouldſt goe nigh for once to proue the matter: & how much more ſhouldſt thou do it in this caſe, where by proofe thou canſt leeſe nothing: and if thou ſpeed well, thou maieſt gaine as much as the euerlaſting ioy of heauen is woorth?

34 But yet here by the way, I may not let pas to admoniſh thee of one thing which the ancient fathers & ſainctes

of

of God that haue passed ouer this riuer before thee (I meane the riuer diuiding betweene Gods seruice & the world) do affirm of their own experience: & that is, that as soon as thou takest this work of resolutiō in hād, thou must respect assaults, combats, & open war within thy selfe, as Saint Cypriā, Saint Austen, Saint Gregorie, and S. Barnard doe affirme, and vpon their owne proofe. This doe Cyrill and Origē shew in diuerse places at large. This doeth Saint Hilarie prooue by reasons and examples. This doeth the wiseman forewarne thee of, willing thee: *When thou art to come to the seruice of God, to prepare thy minde vnto temptations.* And the reason of this is, for that the diuill possessing quietlie thy soule before, lay still, and sought only meanes to content the same, by putting in new and new delightes, & pleasures of the flesh. But when hee seeth thou offerest to go from him: he beginneth straight to rage, and to moue sedition within thee, & to tosse vp & down both heauen & earth, before he will leese his kingdome in thy soule. This is euident by the example of him whom Christ comming down from the hill, after his transfiguratiō, deliue-

Resistance at the beginning.

Cyp. li. 1. c. 1
Aug. li. 1. de doct. c. 23.
Greg. l. Mor. 4 c. 24 li. 30. cap. 18.
Bar. in Psal. 90.
Cyp. lib. de ora.
Or. homil. 3 in Exod. & Leuit. & 11. Iosue.
Hil. in Psal. 118.
Eccle. 2.

Marke. 9.

deliuered from a deafe & dumb ſpirit. For albeit the diuel would ſeeme neither to heare nor ſpeak, while he poſſeſſed that bodie quietly: yet when Chriſt commanded him to go out, he both heard, & cried out, & did ſo teare & rent that poore body before he departed, as all the ſtandars by thought him indeed to be dead. This alſo in figure was ſhewed by the ſtory of Labã, who* neuer perſecuted his ſon in lawe Iacob, vntill he would depart frõ him. And yet more was this expreſſed in the doings of Pharao, who after once he perceiued that the people of Iſrael ment to depart from his kingdome, neuer ceaſed grieuouſly to afflict thẽ, (as Moiſes teſtifieth) vntill God vtterlie deliuered them out of his hãds, with the ruine and deſtruction of all Egypt their enimies. Which euẽt the holie Doctors & Saints of the church, haue expounded to be a plaine figure of the deliuerie of ſoules from the tyranie of the diuell.

Gen. 31. B

* Hee was verie grieuous vnto him before; but he did not follow after him in hoſtile maner till he departed from him. Exod. 5.

35 And now if thou wouldeſt haue a liuely example of all this that I haue ſaid before, I could alleadge thee manie: but for breuity ſake, one only of S. Auſtens conuerſion ſhal ſuffice, teſtified by himſelfe in his bookes of confeſſion.

The conuerſion of S. Auſten.

feſſion. It is a maruelous example, and containeth many* notable & comfortable pointes. And ſurely whoſoeuer ſhal but read the whole at large, eſpecially in his ſixt, ſeuēth & eight books of his confeſſions, ſhal greatly be moued & inſtructed thereby. And I beſeech the Reader that vnderſtandeth the Latine toung, to view ouer, at leaſt but certaine chapters of the eight booke, where this ſaints final conuerſion (after infinite combats) is recoūted. It were too long to repeate here, though in deede it bee ſuch matter as no man need to be weary to heare it. There he ſheweth how he was toſſed & troubled in this conflict betweene the fleſh & the ſpirit, betweene God drawing on the one ſide, & the world, the fleſh, & the diuill, holding back on the other part. He went to Simplicianus a learned old man, & deuout chriſtian: he went to S. Ambroſe biſhop of Millain: & after his conference with them, he was more troubled than before. He cōſulted with his cōpanions, Nebridius, and Alipius: but all woulde not eaſe him. Til at length a chriſtian courtier & captaine, named Pontitiō, had by occaſion told him & Alipius of the vertuous life that S. Anthony led, who

* Yet ſome pointes of the ſtorie at large are ſuch, as that a man may aſwell doute the readines of Satā to illude & deceiue; as beholde to our comfort the goodnes of God in his conuerſion. Lib. 8. confeſſi. cap. 1. & 2.

B

who a litle before had profeſſed *a priuate & a ſolitarie life in Egypt: as alſo all others (he then heard) did euen in Millain it ſelfe, where then he was. Which when he had heard, then withdrawing himſelfe aſide, he had a moſt terrible combate with himſelf. Wherof he writeth thus: what did I not ſaie againſt my ſelfe in this conflict? How did [a] I beate & whip mine own ſoule, to make her follow thee (O Lord?) But ſhe held back, ſhe refuſed & excuſed her ſelfe: and when all her argumentes were conuicted, ſhe remained trembling and fearing as death to be reſtrained from her looſe cuſtome of ſinne. Whereby ſhee conſumed her ſelfe euen vnto the death. After this he wēt into a garden with Alipius, his companion: and there cried out vnto him: [b] *Quid hoc eſt? quid patimur? Surgunt indocti, & cælum rapiunt, & nos cum doctrinis noſtris, ſine corde, ecce vbi volutamur in carne & ſanguine.* What is this? (Alipius) what ſuffer wee vnder the tyrannie of ſinne? Vnlearned men (ſuch as Anthonie and others: for he was altogither vnlearned) doe take heauen by violence: and we with all our learning, without heartes, behold how wee lie graueling in fleſh & blood.

* This kind of Monaſticall or priuate life was verie ancient, and ſuch as the time and eſtate of the church required thē: but that which after in place thereof ſprang vp among vs, was of later time, and being at the firſt far vnlike to the other, the longer it ſtood, did notwithſtāding ſtil degenerate more and more; till at the length it grew intollerable.

[a] Cap. 7.
[b] Cap. 8.

bloud. And hee goeth forward in that place, shewing the wonderfull and almost incredible tribulations that hee had in this fight that day. After this he wẽt forth into an orchard: & there he had yet a greater cõflict. For there al his pleasures past represented thẽselues before his eies, saying: *Dimittesne nos, & a momento isto non erimus tecũ vltra in æternũ, &c.* What, wilt thou depart frõ vs? And shal we be with thee no more for euer, after this moment? Shall it not be lawfull for thee to doe this or that no more hereafter? And thẽ (saith S. Austẽ) O Lord, turne frõ the mind of thy seruãt, to think of that, which they obiected to my soul. What filth, what shameful pleasures did they lay before mine eies? At length hee saieth, that after long & tedious combats, a maruailous tẽpest of weeping came vpõ him: & being not able to resist he rã away frõ Alipius, & cast himselfe on the groũd vnder a fig tree, & gaue full scope vnto his eies, which brought forth presẽtly whol floods of teers. Which after they were a little past ouer, he begã to speak to God in this sort: *Et tu Domine, vsquequo? quamdiu, quã diu? cras, & cras? quare nõ modo? quare nõ hac hora finis est turpitudinis meę*

Marke this gentle reader.

Cap. 10.

Lib. 8. c. 12

O Lord

O Lord, how long wilt thou ſuffer me thus? How long, how long ſhal I ſay, to morow, to morow? Why ſhould I not do it now? why ſhould there not be an end of my filthy life, euē at this hour? And after this followeth his final and miraculous conuerſion, togither with the conuerſion of Alipius, his companion, which becauſe it is ſet downe briefly by himſelf, I wil recite his own words, which are as followeth immediatly vpon thoſe which went before.

S. Auſtens final conuerſion, by a voice frō heauen.

36 I did talke this to God, and did weepe moſt bitterly, with a deep contrition of my hart: & behold, I heard a voice, as if it had beene of a boy or maide ſinging from ſome houſe by, & often repeating: Take vp and read, take vp and read. And ſtraight way I chaunged my countenance, and began to think moſt earneſtlie with my ſelfe, whether children were wont to ſing any ſuch thing, in anie kinde of game that they vſed: but I neuer remember, that I had heard any ſuch thing before. Wherefore repreſſing the force of my teares, I roſe, interpreting no other thing, but that this voice came from heauen, to bid me open the booke that I had with mee (which was Saint Paules Epiſtles) &

to read the first Chapter that I should find. For I had heard afore of S. Antonie, howe hee was admonished to his conuersion, by hearing a sentence of the Gospell, which was read, when he by occasion came into the church: & the sentence was, *Go, & sel al thou hast, & giue to the poore: & thou shalt haue a treasure in heauen: & come & follow me.* Which saying Saint Anthonie taking as spoken to him in particular, was presently conuerted to * thee (O Lord.) Wherefore I went in hast to the place where Alipius sate, for that I had left my booke there when I departed: I snatched it vp, & opened it, and read in silence the first chapter that offered it selfe vnto mine eyes: & therein were those wordes: [a] *Not in banquetinges, or in drunkennesse: not in wantonnesse, & chamberworkes: not in contentiō & emulation: but do you put on the Lord Iesus Christ: and do you not perfourm the prouidence of the flesh in concupiscence.* Further than this sentence I would

S. Anthonies conuersion. Athanasius in vita Anthonij. Mat. 19.

* In such things as are peculier or proper to some (as this was) there can be no generall rule drawen vnto others that can stand by vndoubted warrant, without some speciall calling besides, and so may it well be doubted whether Saint Anthonie had on that place sufficient groundworke of those his doinges, vnlesse he had some speciall motion besides. It was otherwise with Saint Augustine, whose conuersion was not, but to such thinges as we are all bounden vnto, and vpon such a place as speaketh to all. [a] Rom. 13.

would not reade, neither was it needful. For presently with the end of this sentence, as if the light of securitie had beene powred into my heart, all the darckneſſe of my doubtfulnes fled awaie. Whereupon putting in my finger, or some other signe (which now I remember not) vpon the place, I closed the booke, & with a quiet countenance opened the whole matter to Alipius. And he by this meanes vttered also that which now wrought in him (which I before knew not) he desired that hee might see what I had read: & I shewed him. He marked it all, and went further also than I had read. For it followeth in Saint Paul (which I knewe not) *Take vnto you him that is yet weake in faith.* Which Alipius applied vnto him selfe, and opened his whole state of doubtfulneſſe vnto me. But by this admonition of S. Paul, he was establiſhed, & was ioined to me in my good purpose but yet calmly, and without anie troublesome cunctation, according to his nature & maners, whereby he differeth alwaies greatly from me in the better part.

Rom. 4.

Her name was Monica, a verie

37 After this we went to my mother: we tell her the matter: shee reioiceth:

we

wee recite vnto hir the order of the thing: she exulteth & triumpheth, & blessed thee (O Lord, which art more strong & liberal, than we can aske or vnderstād) for that she saw now much more graunted to hir from thee, touching me, than shee was wont to aske with hir pitiful and lamentable sighs. For thou hadst so conuerted me now to thee, that I neither sought for wife, nor any other hope at all of this world: liuing and abiding in that rule of faith, in which thou didst reueale mee vnto hir so many yeares before. And so thou didst turn hir sorrow now into more abundaunt ioy than shee could wish: & into much more deere & chast ioy, than she could require by my childrē her nephewes, if I had taken wife. O Lord I am thy seruant, I am now thy seruaunt, and child of thy handmaide, thou hast broken my chaines, and I will sacrifice to thee therefore a sacrifice of praise. Let my hart & toung praise thee, and let my boanes say vnto thee, O Lord who is like vnto thee? [a] Let them say it (O Lorde) and doe thou make answeare (I beseech thee) and say to my soule, *I am thy saluation.* Hitherto are Saint Austens wordes.

holy womā as he sheweth, li. 9. ca. 9. 10. 11. 12. 13.

B

* Which was but a more careful endeuor in the way of godlines, such as was not vsed of the commō sort. And so is this example of his no patronage to any of our later monasteries or rules, that were laden with loosenes and superstition: which notwithstanding some would gladly defende by this rule of his.

[a] Lib. 9. ca. 1.

Annotatiõs vppon this conuerſion.

38 In this maruailous exãple of this famous mans conuerſion, there be diuerſe things to be noted both for our comfort, and alſo for our inſtruction. Firſt is to be noted the great conflict he had with his ghoſtlie enemy before he could get out of his poſſeſſion and dominion. Which was ſo much the more (no doubt) for that he was to be ſo great a piller afterwardes in Gods Church. And wee ſee Alipius found not ſo great reſiſtance: for the enemie ſawe there was much leſſe in him, to hurt his kingdome, than in Auſten. Which ought greatlie to animate them, that feele great reſiſtãce, and ſtrong temptations againſt their vocation: aſſuring them-ſelues, that this is a ſigne of grace and fauour, if they manfullie goe through. So was Saint Paul called (as wee read) moſt violentlie, being ſtriken down to the ground and made blinde by Chriſt before his conuerſion: for that hee was a choſen veſſel, to beare Chriſts name vnto the Gentiles.

Thoſe that are to be beſt men, haue greateſt conflict in their cõuerſion.

39 Secondly it is to be noted, that although this mã had moſt ſtrong paſſions before his conuerſiõ, & that in the greateſt, and moſt incurable diſeaſes, which cõmonlie afflict worldly men:

mẽ: as in ambitiõ, couetousnes, & sins of the flesh, as himselfe before confesseth: which maladies possessed him so strõglie indeed, as he thought impossible (before his conuersion) euer to subdue and conquere the same: yet afterward he prooued the cõtrary by the helpe of Gods omnipotent grace. Thirdly also is to bee noted, that hee hadde not onely a good victorie ouer these passions, but also found great sweetnes in the way of vertuous life. For a little after his conuersion he writeth thus, I could not bee satisfied (O Lord) in those dayes; with the maruailous sweetnes which thou gauest me: how much did I weep in * thy himnes and canticles, being vehemẽtly stirred vp with the voices of thy church singing most sweetlie? Those voices did run into mine ears, & thy truth did melt into mine hart, and thence did boile out an affection of pietie and made tears to run from me, & I was in most happy state with them.

Lib. 6. cap. 6 & 15.

Lib. 9. cap. 6

B

*When the people of God did sing their Psalmes of thanksgiuing and praises to God.

40 Fourthly is to be noted for our instruction & imitation, the behauiour of this man about his vocation. First in searching and trying out the same by his repaire to S. Ambrose, Simplicianus,

S. Austens diligence in trying out his vocatiõ.

plicianus, and others: by reading the worde of God, frequenting of good companie, and the lyke: which thou oughteſt alſo (good Reader) to doe, when thou feeleſt thy ſelfe inwardly mooued: and not to lie dead as many are woont, reſiſting openly the holy Ghoſt with al good motions, and not ſo much as once to giue eare to the knocking of Chriſt, at the dore of their conſciences. Moreouer, Saint Auſten, as wee ſee, refuſed not the meanes to know his vocation, but prayed, wept, and oftentimes retired himſelfe alone from company to talk with God in that matter. Which many of vs will neuer doe, but rather do deteſt and flie all meanes that may bring vs into thoſe cogitations of our conuerſion. Finallie Saint Auſten after hee had once ſeene clearly the wil and pleaſure of God, made no more ſtay of the matter: but brake off ſtrongly from al the worlde and vanities thereof: gaue ouer his Rhetorick lecture at Millain: left all hope of promotion in the Court, and betoke him ſelfe to ſerue God throughlye: and therefore no maruaile, if he receiued ſo great cõſolation and aduauncement from God afterward, as

Apoc. 3.

Lib. 9. ca. 2.

to

to be ſo worthy a mẽber in his church Which exãple is to be followed of al them that deſire to keep a good conſcience, ſo farre foorth as ech mans condition & ſtate of life permitteth.

41 And here by this occaſion, I may not let paſſe to aduertiſe thee, good Reader, and alſo by Sainct Auſtens example to forewarn thee, that whoſoeuer meaneth to make his reſolution throughly, muſt vſe ſome violence at the beginning. For as fire if you ruſhe in vpon it with force, is eaſilie put out, but if you deal ſoftly, putting in one hand after another, you maie rather hurt your ſelf than extinguiſh the ſame: ſo is it with our paſſions, who require manhood and courage for a time at the beginning, which whoſoeuer ſhal vſe, togither with the other means thereũto appertaining, he ſhal moſt certainly find that thing eaſie, which now he thinketh heauie, and that moſt ſweete, which now he eſteemeth ſo vnſauorie. For proofe whereof, as alſo for concluſion of this chapter, I wil alledge a ſhort diſcourſe out of Barnard: who after his faſhion prooueth the ſame fitlie out of the Scriptures. Chriſt ſaieth vnto vs, *Take my yoke, you ſhal finde reſt.* This is a maruelous

Violence to be vſed at the beginning of our conuerſion.

Barn. in verba Euãgelij, Ecce nos reliquimus omnia, &c.

maruelous noueltie: but it commeth from him which maketh all thinges new. He that taketh vp a yoke findeth rest: he that leaueth all findeth an hũdred times so much. He knew wel this (I meane that man according to the hart of God) which [a] said in his Psalm, B *Doth the seat of iniquitie cleaue to thee (O Lord) which feignest a labour in thy commaundements?* Is not this a feigned labor (deere brethren) in a commandement? I mean, a light burden, an easie yoke, an anointed crosse. So in old time he saide to Abraham, [b] *Take thy sonne Isaac whom thou louest, and offer him vnto me a sacrifice.* This was a feigned labour in a commandement: for Isaac being offered he was not killed, but sanctified therby. Thou therefore if thou heare the voice of God within thy hart, willing thee to offer vp Isaac (which signifieth ioy or laughter) feare not to obeie it faithfullie and constantly: whatsoeuer thy corrupt affection iudgeth of the matter, bee thou secure. Not Isaac, but the ramme shal die for it: thy ioy shall not perish, but thy stubburnesse onely, whose hornes are intanged with thornes, & cannot bee in thee without the prickinges of anxietie. Thy Lord doeth but

*The place being better considered, it doeth not appeare that Dauid so said. Nettertheless, that which Barnard doth gather out of it doth stand verie well with those wordes of Christ, that therewithal he alleadgeth of the light burdē and easie yoke.

[a] Psalme. 93.
[b] Gen. 22.

but tempt thee as he did Abraham, to see what thou wilt do. Isaac (that is, thy ioy in this life) shal not dy, as thou imagineſt, but shal liue: onely he muſt be lifted vp vpon the wood, to the end thy ioy may be on high, & that thou maieſt glory not in thine owne fleſh, but only in the croſſe of our Lord, by whom thy ſelf alſo art crucified: crucified (I ſay) but crucified to the world: for vnto God thou liueſt ſtill, and that much more than thou diddeſt before. Galath. 3.

CHAP. II.

Of the ſecond impediment, which is perſecution, affliction, and tribulation, whereby manie men are kept from the ſeruice of God.

MAny there are in the worlde abroad, who either vpon theſe cõſiderations before laide downe, or for that, they ſee ſome good men to liue as merilie as themſelues, are content to yeeld thus much, that in verie deed they eſteeme vertuous life to be pleaſant inough, to ſuch as are once entered in thereunto: and that in good ſooth for their own parts they could be content to follow the ſame, if they might doe it with quiet and peace of all hands. But to requeſt them vnto it in ſuch time & place, or with ſuch or-

der and circumstances, as tribulation, affliction, or persecution may fal vpon them, for the same: they thinke it a matter vnreasonable to bee demaunded, and themselues very excuseable, both before god and man, for refusing it. But this excuse is no better, than the other going before, of the pretended difficulty: for that it standeth vpon a false ground, as also vpon an vniust illation, made vppon that ground. The ground is this: that a man maie liue vertuously, and serue god truelie, with al worldly ease, and without any affliction, tribulation, or persecution, which is false: for that, albeit externall cõtradictions, & persecutiõs, be more in one time than in another; more in this place, than in that: yet can there not be any time or place without som, both externall, & internall. Which although (as I haue shewed before) in respect of the manifold helpes & consolations sent from God in counterpoize of the same, they seem not heauie nor vnpleasant vnto the godly, yet are they in them-selues both great and waighty, as would appeere if they fell vppon the wicked and impatient. Secondlie, the illation made vppon this ground, is vniust: for that it al-

leageth

seageth tribulation, as a sufficient reason to abandon Gods seruice, which God himselfe hath ordained for a meane to the contrarie effect, that is, to draw men thereby vnto his seruice.

Four points to be handled in this chapter.

For better declaration whereof (the matter being of verie great importance) I will handle in this Chapter, these foure points. First, whether it be ordinarie for al that must be saued, to suffer some kind of persecution, tribulation, or affliction. Secondly, what are the causes why God (so louing vs as he doth) would choose & appoint so to deale with vs here in this life. Thirdly, what principall reasons of comfort a man may haue in tribulatiō. Fourthly, what is required at his handes in that state. Which foure pointes being declared, I doubt not but great light shall appeere in this whole matter, which seemeth to flesh and bloode to bee so full of darknesse and improbabilities.

Whether al good men must suffer tribulatiō or no.

2 And touching the first, there needeth little proof: for that Christ himself saith to his disciples, & by them to al other his seruants, *In mundo pressurã sustinebitis*: In the worlde you shall sustain affliction. And in another place: *In your patiẽce shal you possesse your soules.*

Iohn. 16. Luc. 11.

That is, by suffering patiently in aduersities: which S. Paule yet vttereth more plainly when hee saith: *All those that wil liue godly in Iesus Christ, shal suffer persecutiõ.* If al, thé none can be excepted. And to signify yet further the necessity of this matter, both Paul and Barnabas also did teach (as Saint Luke reporteth) *That wee of necessitie must enter into the kingdõ of god by many tribulations*, vsing the worde *oportet*, which signifieth a certaine necessitie. And christ himself yet more reuealeth this secret, when hee saith to S. Iohn the Euangelist: *That hee chastiseth all those whom he loueth.* Which words the Apostle as it were expounding to the Hebrewes, saith: *Flagellat omnem filium quem recipit:* He whipperh euery child whom he receiueth. And the Apostle vrgeth this matter so far in that place as he affirmeth plainly, al those to be bastardes, and no children of God, which are not afflicted by him in this life. The same position S. Paul holdeth to Timothie: *Si sustinemus, & conregnabimus:* If we suffer with Christ, we shal raigne with Christ, and no. otherwise. Wherein also concurreth holie Dauid, when he saith: *Multæ tribulationes iusorum*, The iust are appointed to many

2. Tim. 3.

Act. 14.

Apoc. 3.

Heb. 12.

Verse. 8.

2. Tim. 2.

Psalm. 33.

many tribulations.

3 The same might be proued by many other meãs, as by that christ saith, *He came not to bring peace, but the sword into the world.* Also by that S. Paul saith: *That no man can bee crowned, except hee fight lawfullie.* But how can we fight, if we haue no enemy to oppugne vs? The same signifieth Christ in the Apocalyps, when he repeateth so often, that heauen is onelie for him that conquereth. The verie same is signifyed by the ship, wherinto Christ entered with his disciples, which was tossed & tumbled as if it would haue bin drowned: this (I say) by the auncient fathers exposition, was a figure of the troubles & afflictions, that all those shuld suffer, which do row in the same shippe with Christ our Sauiour. The same also is proued by that the life of man is called a warfare vppon earth: and by that he is appointed to labour and trauell while hee is heere: also by that, his life is repleniſhed with manie miseries: euen by the appointment of God after mans fal. The same also is shewed by that, that God hath appointed euerie man to passe through the pains of death, before he come to ioie: also, by the infinite con-

Mat. 10.

2 Tim. 2.

cap. 2. & 3.

Mat. 8.

Iob. 7.

Iob. 5.

Iob. 13.

tradictiõs, & tribulations both within & without, left vnto man in this life: as for exãple, within are rebellions of his concupiscẽce & other miseries of his mind, wherewith he hath continually to make warre, if he wil saue his soule. Without, are the world, and the Diuel, which do neuer ceasse to assault him, now by fair means, & now by foul: now by flattery, & now by threat: now alluring by pleasure and promotion: now terrifying by affliction & persecution: against all which the good Christian hath to resist manfullie, or else he leeseth the crown of his eternal saluatiõ.

The examples of Saints.

4 The verie same also may be shewed by the examples of all the most renowmed saints from the beginning: who were not onely assaulted internally with the rebellion of their own flesh: but also persecuted and afflicted outwardly: thereby to confirme more manifestlie this purpose of God. As we see in Abel, persecuted & slain by his owne brother, assoone as euer he began to serue God: also in Abraham, afflicted diuersly after hee was once chosen by God: and most of all by making him yeelde to the killing of his owne deere and onely child. Of the same cup dranke all his children

Gen. 4.

Gen. 22.

children & poſterity that ſucceeded him, in Gods fauour: as Iſaac, Iacob, Ieſeph, Moſes, and all the prophets: of which Chriſt himſelf giueth teſtimonie, how their bloud was ſhedde moſt cruelly by the world. The affliction alſo of Iob is wonderful, ſeeing the ſcripture affirmeth it to haue come vpon him by Gods ſpecial appointment, he beeing a moſt iuſt man. But yet more wonderfull was the affliction of holie Tobias, who among other calamities was ſtricken blind by the falling down of Swallowes doung into his eies: of which the Angell Raphael tolde him afterwarde: *becauſe thou wert a man acceptable to God, it was of neceſſitie that this tentation ſhould proue thee.* Behold the neceſſitie of afflictions to good mē. I might adde to this, the example of Dauid and others: but that the Apoſtle giueth a general teſtimonie of all the ſaints of the old Teſtamēt, ſaying: *That ſome were racked, ſome reproached, ſome whipped, ſome chained, ſome impriſoned: others were ſtoned: cut in peeces, tempted, & ſlain with the ſword: ſome went about in haircloath, in skins of goates, in great need, preſſed & afflicted, wādering & hiding thēſelues in wilderneſſes, in hils, in caues, & holes vnder grōud,*

Iudith. 8.
Mat. 5. 23.
Luc. 13.
Iob. 1.
Tob. 2.
Tob. 12.
Heb. 11.

the world not being worthy of them. Of all which he pronounceth this comfortable sentence, to bee noted of all men: *Non suscipientes redemptionem vt meliorem inuenirent resurrectionē*: that is, God would not deliuer them from these afflictions in this life, to the end their resurrection and reward in the life to come, might be more glorious. And this of the saincts of the old testamēt.

5 But now in the new testament, foūded expresly vpon the crosse, the matter standeth much more plain, & that with great reason. For if Christ coulde not go into his glory, but by suffering, as the scripture saith: thē by the most reasonable rule of Christ, affirming, that *The seruant hath no priuilege aboue his maister*, it must needes follow, that al haue to drink of Christs cup, which are appointed to be partakers of his glorie. And for proofe hereof looke vpon the deerest friendes that euer Christ had in this life, & see whether they had part therof, or no. Of his mother, Simeon propheſied & told her at the beginning: *That the sword of tribulation should passe her hart*. Signifieng thereby the extreme afflictions that she felt afterward in the death of her sonne, & other miseries heaped vpon her:

Luc. 24.
Mat. 10.
Luc. 6.
Mat. 10.
Luc. 2.

hir: Of the Apoſtles it is euident, that beſides al the labours, trauels, needes, ſufferings, perſecutions, & calamities, which were infinite, and in mans ſight intollerable (if wee beleeue Saint Paul, recounting the ſame) beſides al this (I ſay) God would not be ſatisfied, except he had their blood alſo: & ſo we ſee that he ſuffered none of them to die naturallie, but onlie Saint Iohn: albeit, if wee conſider what Iohn alſo ſuffered in ſo long a life as hee liued, being baniſhed by Domitian to Pathmos: and at another time, thruſt into a tunne of hote oile at Rome (as Tertullian and Saint Ierome doe report) we ſhall ſee that his part was no leſſe than others in this cup of his maiſter. I might reckon vp heer infinite other examples: but it needeth not. For it may ſuffice, that Chriſt hath giuen this generall rule in the new teſtamẽt: *He that taketh not vp his croſſe and followeth mee, is not woorthy of mee.* By which is reſolued plainly, that there is no ſaluation now to be had, but only for them that take vp (that is, do bear willinglie) their proper croſſes, and therewith do follow their Captaine, walking on with his croſſe on his ſhoulders before them.

1 Cor. 4. 2 Cor. 4. 6. 11. 12. Act. 20. Rom. 8. Iohn. 21.

Tert. lib. de preſcri. haretic. Ierom. lib. con. Iouin.

Mat. 30.

6 But heer some mã may say: If this be so that no man cã be saued without a crosse, that is, without affliction, & tribulation: how doe al those that liue in peaceable times & places, where no persecution is, no trouble, no affliction or tribulation? To which I answeare: first that if there were any such time or place, the men liuing therin, should be in great dãger: according to the saying
Psal. 72. of the Prophet: *They are not in the labour of other men: Nor yet whipped and punished as others are, and therfore pride possessed them, and they were couered with iniquitie & impietie: and their iniquitie proceeded of their fatnes, or abundance.* Secondly I answear: that there is no such time or place so voide of tribulation, but that there is alwayes a crosse to be found for them that wil take it vp. For either is there pouertie, sickenesse, slaunder, enmitie, iniurie, contradiction, or some like affliction offered continually: for that those men neuer want in the world wherof the Prophet
Psalm 37. said: *These that doe render euill for good, did detract from mee, for that I followed goodnes.* At the leastwise, there neuer want those domesticall enemies, of
Mat. 7. which Christ speaketh: I mean, either our kinred and carnall friendes, which com-

commonly resist vs, if we begin once throughly to serue god: or els our own disordinate affections, which are the most perilous enemies of all: for that they make vs war vpō our own groūd. Again, there neuer want the temptatiōs of the world, & diuel: the resisting wherof is much more difficult in time of peace & wealth, then in time of externall affliction and persecution: for that these enemies are stronger in flatterie, than in force: which a godly father expresseth by this parable: The Sun & wind (saith he) agreed on a day to prooue their seuerall strengthes, in taking a cloake from a waifaring mā. And in the forenoone the winde vsed all violence that he could to blow off the said cloke: but the more he blew, the more fast helde the traueller his cloke, and gathered it more closely about him. At afternoone the Sun sent forth his pleasant beams, & by litle & litle so entered into this mā, as he caused him to yeeld and put off, not onlie his cloke, but also his coate. Whereby is meant (saith this father) that the allurements of pleasure are more strong, & harder to bee resisted, than the violence of persecution. The like is shewed by the example of Dauid, who

Time of peace more dangerous then of persecution.

A parable.

2.Reg.11. who resisted easily many assaultes of aduersitie: but yet fell dangerously in time of prosperity. Whereby appeareth that vertuous men haue no lesse warre in time of peace, than in time of persecution: and that neuer there wanteth occasiō of bearing the crosse and suffering affliction, to him that will accept of the same. And this maie suffice for this first point to proue that euerie man must enter into heauen by tribulation, as Saint Paul saith.

7 Touching the seconde, why God would haue this matter so: it were sufficient to answere, that it pleased him best so, without seeking anie further reason of his meaning herein: euen as it pleased him * without all reason in our sight, to abase his Son so much as to send him hither into this world to suffer & die for vs. Or if we wil needes haue a reason hereof, this one might

The cause why God sendeth affliction to the godlie.

B

*There was great reason in it, for that seeing man had sinned, by man was the iustice of God to bee satisfied, which notwithstanding no man, but he alone could do. Whereby it may seeme that although God hath giuen to this our Authour a very good gift in perswading to godlines of life, for which wee haue to esteeme of him accordingly: yet hath he not giuen him therewithal, so ful a knowledge of the mystery of our redemption in Christ. So it is lesse marueil, that he is in matters of controuersie further to seeke, than otherwise by his godly disposition, wee may thinke that he should.

be

be sufficient for al: that seeing we look for so great a glorie as we do, we shold labor a litle first for the same, and so be made somewhat worthy of Gods fauor, and exaltation. But yet for that it hath pleased his diuine maiestie, not onely to open vnto vs his wil and determinatiõ for our suffering in this life: but also diuers reasons of his most holy purpose and pleasure therein, for our further incouragement and consolation which do suffer: I will in this place repeate some of the same, for declaratiõ of his exceeding great loue, and fatherly care towards vs.

8 The first cause then, & the most principall, is to increase thereby our glorie in the life to come. For hauing appointed by his eternall wisedom & iustice, that none shall bee crowned there, but such as indure (in som good measure) a fight in this world: the more & greater combats that he giueth (togither with sufficient grace to ouercome therein) the greater crown of glory prepareth he for vs at our resurrectiõ. This cause toucheth the Apostle in the words alleadged of the saints of the old testamẽt, to wit; that they receiued no deliuerance from their miseries in this worlde, to the

1. Increase of glorie. 2. Tim. 2. Apoc. 3. Heb. 11.

end

end that they might finde a better resurrection in the world to come. This also meant Christ expreslie when he saide: *Happie are they which suffer persecution, for theirs is the kingdom of heauen: happie are you when men speake euill, and persecute you, &c. Reioice and be glad (I saie) for that your reward is great in heauen.* Hitherto also appertain al those promises: *Of gaining life by leesing life: of receiuing an hundred for one*, and the like. Herehence doe proceede all those large promises to mortification, and newnesse of life. In both which are great conflictes against the flesh, world, and our owne sensualitie, and cannot bee perfourmed but by sufferinges, and affliction. Finallie Saint Paul declareth this matter fully, when he saieth: *That a litle & short tribulation in this life worketh a weight of glorie ouer all measure in the hight of heauen.*

Mat. 5.
Mat. 10.
Mat. 19.
Esaie. 59.

2. Hate of the world.

9 The secõd cause why God appointed this, is to draw vs thereby frõ the loue of the world, his professed enimy: as in the next chapter shall be shewed at large. This cause the apostle S. Paul vttereth in these words: *We are punished of God to the ende we should not bee damned with this world.* Euen then, as a

1. Cor. 11.

Nurse

Nurse, that to weane her child from the liking of her milke, doth annoint hir Teate with Aloes, or some other such bitter thing: so our merciful Father, that woulde retire vs from the loue of worldly delightes, whereby infinite men do perish daily, vseth to send tribulation: which of all other thinges hath most force to work that effect: as wee see in the example of the Prodigal sonne, who could by no meanes be staied from his pleasures, but onely by affliction. Luc. 15.

10 Thirdly, God vseth tribulation as a most present and soueraigne medicine, to heale vs of many diseases otherwise almost incurable. As first, of a certain blindnesse, and careles negligence in our estate, contracted by wealth, and prosperitie. In which sense the Scripture saith: *That afflictiō giueth vnderstanding*. And the wise manne affirmeth: that, *The rodde bringeth wisdome*: as also the sight of Tobie was restored by the bitter Gall of a Fish. And wee haue cleere examples in Nabuchodonosor, Saul, Antiochus, and Manasses: all which came to discrie their owne faultes by tribulation, which they would neuer haue done in time of prosperitie.

3. A medicine to cure our diseases.

Eccle. 28. Prou. 29. Tob. 12. Da. 4. 2 Mac. 9. 2 Par. 33.

The

The like we read of the brethrē of Ioseph, who falling into some afflictiō in Egypt, presently entred into their own consciences, & said: *Wee suffer those things worthilie, for that we sinned against our brother.* And as tribulation bringeth this light, wherby we see our own defects: so helpeth it greatly to remoue & cure the same: wherin it may be wel likened to the rod of Moses. For as that rodde striking the hard rockes, brought foorth water, as the scripture saith: so, this rod or affliction falling vpon stonie harted sinners, mollifieth them to contrition, & oftētimes bringeth forth the floods of teers to repētance. In respect whereof holy Toby saith to God: *In time of tribulatiō thou forgiuest sin.* And for like effect it is cōpared also to a file of Iron, which taketh away the rust of the soul: also to a purgatiō that driueth out corrupt humours: & finallie to a goldsmiths fire, which consumeth away the reffuse mettals, & fineth the gold to his perfection. *I wil trie thee by fire to the quick* (saith God to a sinner by Esaie the Prophet) *& I wil take away all thy tin and reffuse mettall.* And againe by Ieremie, *I wil melt them, and trie them by fire.* This he meāt of the fire of tribulation,

Gen. 42.

Exod. 17. Deut. 8. Psalm. 77.

Tob. 3.

Iob. 23.

Pro. 17.

Eccle. 2.

Esai. 1.

Ierem. 9.

tion, whose property is (according as the scripture saith) to purge & fine the soule, as fire purgeth & fineth gold in the fornace. For besides the purging, & remouing of greater sinnes, by consideration, & contrition, (which tribulatiō worketh, as hath bin shewed) it purgeth also the rust of infinite euil passiōs, appetits, & humors in man: as the humor of pride, of vain-glory, of sloth, of choler, or delicate nicenes, & a thousand mo, which prosperitie ingendreth in vs. This god declareth by the Prophet Ezechiel, saying of a rustie soule, *Put her naked vpon the hoat coals, & let her heat there, vntil her brasse be melted from her, & vntill her corruption be burned out, & her rust consumed. There hath bin much labor & sweat taken about her, & yet her ouermuch rust is not gone out of her.* This also signifieth holy Iob, when hauing said that *God instructeth a man by discipline or correction, to the end he may turne him from the things that he hath done, & deliuer him frō pride:* which is vnderstood of his sinful acts, hee addeth a litle after, the manner of this purgation, saying: *His flesh being consumed by punishmentes, let him returne againe to the daies of his youth.* That is, all his fleshly humours and

Sap. 3. Zach. 13. Ezech. 24. Iob. 33. Vers. 25.

passions

passions, being now consumed by punishmentes and tribulations, let him begin to liue againe in such puritie of soule, as he did at the beginning of his youth, before he had contracted these euill humours and diseases.

4. A preseruatiue.

11 Neither onely is tribulation a strong medicine to heale sinne, & to purge awaie the refuse metals in vs of

Ezech. 22. brasse, tin, iron, lead, and drosse, as God by Ezechiel saith: but also a most excellent preseruatiue against sinne for the time to come: according as good king Dauid said, *Thy discipline (O Lord) hath corrected me for euermore.*

Psalm. 17. That is, it hath made me wary, and watchful, not to commit sinne again, according as the scripture saith in a-

Eccles. 31. nother place: *A grieuous infirmity or affliction maketh the foole sober.* For which cause the Prophet Ieremie calleth tri-

Ierem. 1. bulation: *Virgam vigilantē:* A watchfull rod. That is, as S. Ierom expoūdeth it, a rod that maketh a man watchfull. The same signifieth god, when he said by Osee the Prophet, *I will hedge in thy waie with thornes.* That is, I will so close

Ose. 2. thy life on euerie side with the remēbrance & feare of affliction, that thou shalt not dare to treade awrie, least thou tread vpon a thorne. All which,

good

good Dauid expresseth of himselfe in these wordes, *Before I was humbled and brought low by affliction, I did sinne and offend thee (O Lord) but after that time, I haue kept thy commaundements.* Psalm. 18.

12 Of this also appeareth another cause, why God afflicteth his elect in this life: and that is, to preuent his iustice vpō them, in the world to come. Touching which S. Barnard saith thus, Oh would to God som mā would now before hād prouide for my head abundāce of waters, & to mine eies a fountan of tears; for so happily the burning fire should take no hold, where rūning tears had clensed before. And the reason of this is (as that holy mā himself noteth after) for that God hath said by Naū the prophet, *I haue afflicted thee once, & I wil not afflict thee againe: there shal not come from me a double tribulatiō.* Naum. 1.

5 A preuentiō of punishment.

Ser. 55. in Cantic.

13 Sixtly God sendeth tribulation vpon his seruauntes, to proue them thereby, whether they be faithful and constant or no: that is, to make themselues and other men see and confesse, how faithfull or vnfaithfull they are. This after a sort was figured, when Isaak woulde grope and touch his sonne Iacob, before hee woulde blesse him. And this the Scripture expresseth Gen. 27.

6 To proue vs.

presseth plainly, whē talking of the tribulations laid vpon Abraham: It addeth, *Tentauit Deus Abraham*: God tēpted Abraham, by these meanes to prooue him. And Moses saide to the people of Israel, *Thou shalt remember how thy God led thee fortie years about the desart to afflict thee, and tempt thee: to the end it might appeare what was in thy hart: whether thou wouldst keepe his commaundementes or no.* And againe a few chapters after: *Your God and Lord doth tempt you, to the end it may be manifest whether you loue him or no, with al your hart, and with all your soule.* In which sense also the scripture saith of Ezechias, after many praises giuē vnto him, *That God left him for a time to be tempted, that the thoughts of his hart might therby be made manifest.* And that this is Gods fashion towards al good men, king Dauid sheweth in the persō of al, when he saith, *Thou hast proued vs, O Lord, thou hast examined vs by fire: thou hast laid tribulatiō vpon our backs, & hast brought men vpon our heads.* And yet how wel he liked of this matter, hee signifyeth, when hee calleth for more thereof in another place, saying, *Trie mee, O Lord, and tēpt me, burn my rains & hart withinme.* That is, try mee by the way of tribulation

Gen. 22.
Deut. 8.
Deut. 13.
2 Par. 32.
Psalm. 63.
Psalm. 25.

lation and persecution, search out the secrets of my heart and reines: let the world see whether I wil stick to thee in aduersity or no. Thus saide that holie prophet, well knowing that, which in another place the holy ghost vttreth, that *As the furnace trieth the potters vessels, so tribulation trieth men*. For as the sound vessels onely do hold when they come to the fornace, and those which are crased do breake in peeces: so in time of tribulation & persecutiō, the vertuous onlie stand to it, and the coūterfait bewray themselues, according to the saying of Christ, *In tempore tentationis recedunt*, They depart from me in time of temptation. Eccle. 2. Luc. 8.

14 The seuenth reason, why God laieth tribulation vpon the vertuous, is, thereby to make thē run vnto him for aide and help: euen as the mother, to make her child more to loue her, & to run vnto hir, procureth the same to be made afraid & terified by others. This god expresseth plainly by the prophet Ose, saying of those that he loued, *I wil draw thē vnto me, in the ropes of Adā, in the chaines of loue, & will seeme vnto thē as though I raised a yoke vpon their iawe bones*. By the ropes of Adam, he meaneth affliction, wherby he drew Adam 7. To make men run to God. Ose. 11.

to know himself, as also appeareth by that hee addeth of the heauy yoke of tribulation, which hee will lay vpon the heads and faces of his seruants, as chains of loue, thereby to draw them vnto him. This chain had drawn Dauid vnto him, whē he said, *O Lord thou art my refuge from the tribulation of sins.* Psalm. 31. As also those whereof Esay saith, *They sought thee out O Lord in their affliction.* Esaie. 26. Also those of whom Dauid said, *Infirmities were multiplied vpon thē, & after that they made hast to come.* Psalm. 15. And God saith generally of all good men, *They will rise betimes in the morning, & come to me in their tribulation.* Ose. 6. Wherfore holy king Dauid, desiring to doe certain men good, and to win them to God, saith in one of his Psa. *Fil their faces (O Lord) with shame & confusion, and then will they seeke vnto thy name.* Psalm. 82. And this is true (as I haue said) in the elect & chosen seruāts of God: but in the reprobate this rope draweth not, this yoke holdeth not, neither doth this chain of loue win them vnto God. Wherof God himself complaineth, saying, *In vain haue I strikē your children, for they haue not receiued my discipline.* And again the Prophet Ieremie saith of thē to God, *Thou hast crushed them, & they* Ierem. 2.

haue

haue refuſed to receiue thy diſcipline: they haue hardned their faces euen as a rock, & wil not returne to thee. Beholde, they haue rent the yoke, and broken the chaine. Ierem.5.

8. To manifeſt gods power and loue in deliuering.

15 Of this now enſueth an eight reaſon, why god bringeth his ſeruants into affliction: to wit, thereby to ſhew his power & loue in deliuering them. For as in this world a princely mind deſireth nothing more, thā to haue occaſion whereby to ſhewe his abilitie and goodwil vnto his deer friend: ſo God, which hath all occaſions in his owne hands, & paſſeth al his creatures togither in greatnes of loue & nobility of mind, worketh purpoſely diuers occaſions & oportunities, whereby to ſhew and exerciſe the ſame. So he brought the three children into the burning furnace, thereby to ſhew his power & loue in deliuering thē. So he brought Daniel into the Lions den, Suſanna vnto the point of death, Iob into extreme miſery, Ioſeph into priſon, Toby vnto blindneſſe: thereby to ſhewe his power & loue in deliuerance. For this cauſe alſo did Chriſt ſuffer the ſhip to be almoſt drowned, before he woulde awake: and Saint Peter to bee almoſt vnder water, before hee woulde take him by the hand.

Dan.3.6. 13. Iob.1.2. Gen.31. Tob.2.12.

16 And

9. The ioie of deliuerãce.

16 And of this one reason, many o-ther reasons & most cõfortable cau-ses do appear of gods dealing herein. As first, that we being deliuered from our afflictions, might take more ioy & delight thereof, than if we had neuer suffred the same. For as water is more gratefull to the waifaring man, after a long drith, and a calme more plea-sant vnto passengers after a trouble-some tempest: so is our deliuerie more sweete after persecution or tribulatiõ: according as the scripture saith, *speci-osa misericordia Dei in tempore tribula-tionis:* The mercie of God is beautiful & pleasant in time of tribulation. This signified also Christ whẽ he said, *Your sorrow shalbe turned into ioy:* that is, you shal reioice, that euer you were sorow-ful. This had Dauid proued when hee said, *Thy rod (O Lord) and thy staffe haue comforted me:* that is, I take great com-fort that euer I was chastised with them. And again, *according to the multi-tude of my sorrowes, thy consolations haue made ioyfull my minde*: that is, for eue-rie sorrow that I receiued in time of affliction, I receiue now a consolati-on after my deliuerance. And again in an other place: *I will exult and re-ioice in thy mercie, O Lord.* And where-fore

Eccles. 35.

Iohn. 16.

Psalm. 22.

Psalm. 93.

fore (good king) wilt thou so reioice? It followeth immediatly: *For that thou hast respected mine abasement, & hast deliuered my soule from the necessity wherein she was, & hast not left me in the hands of mine enimie.* This then is one most gratious meaning of our louing and mercifull father, in afflicting vs for a time: to the ende our ioy may be the greater after our deliuerance, as no doubt but it was, in al those whom I haue named before, deliuered by Gods mercie: I meane Abraham, Ioseph, Daniel, Sidrach, Misach, & Abdenago, Susanna, Iob, Tobias, Peter, & the rest, who tooke more ioie after their deliuerãce, than if they had neuer bin in affliction at all. When Iudith had deliuered Bethulia, & returned thither with Holofernes head: there was more hartie ioy in that Citie, than euer there would haue bin if it had not bin in distresse. Whẽ S. Peter was deliuered out of prison by the Angel, there was more ioy for his deliuerance in the church, than coulde haue bin, if he had neuer bin in prison at all.

Psalm. 30.

Iudit. 6. 14. 15.

Act. 12.

17 Out of this great ioy resulteth another effect of our tribulation, much pleasant to God, & comfortable to

Thankesgiuing for our deliuerance

our selues: and that is a most hartie & earnest thankesgiuing to God for our deliuerance: such as the prophet vsed, when he said, after his deliuerance: *I for my part wil sing of thy strength, & will exalt thy mercy betimes in the morning, for that thou hast bin my aider & refuge, in the day of my tribulation.* Such hartie thankes and praise did the children of Israel yeeld to God for their deliuerance, when they were passed ouer the red Sea, in that notable song of theirs, which beginneth: *Cantemus Domino*. And is registred by Moses in Exod. From like harty affect came also those songes of Anna, Debora, and Iudith, moued therunto by the remembrance of their affliction past. And finally, this is one of the chiefest things that god esteemeth & desireth at our hands: as he testifieth by the prophet saying: *Cal vpō me in the day of tribulatiō I wil deliuer thee, & thou shalt honor me.*

Psalm. 58.

Exod. 15.
1. Reg. 2.
Iudic. 5.
Iudit. 12.

Psalm. 49.

11 Emboldening vs in Gods seruice.

18 Besides all these, God hath yet further reasons of laying persecution vpō vs: as for exāple: for that by suffering, & perceiuing indeed Gods assistance & consolation therin, we come to be so hardy, bold & constant in his seruice, as nothing afterward can dismay vs: euē as Moses, though he were first

firſt afeard of the ſerpent made of his rod,& fled away from it: yet, after by Gods commaundement he had once taken it by the taile, hee feared it no more. This the Prophet Dauid expreſſeth notably, when he ſaith: *God hath bin our refuge & ſtrength, & helper in our great tribulations: & therefore wee wil not feare, if the whole earth ſhould be troubled, and the mountaines caſt into the midſt of the ſea.* What greater confidence can be imagined than this? Exod. 4. Pſalm. 45.

19 Again, by perſecution & affliction God bringeth his children to the exerciſe of many of thoſe vertues that doe belong to a chriſtian man, & to enter into ſome reaſonable poſſeſſion of them. As for example: Faith is exerciſed in time of tribulation, in cõſidering the cauſes of Gods exerciſing of vs, & beleeuing moſt aſſuredly the promiſes he hath made for our deliuerance. Hope is exerciſed in conceiuing and aſſuring her ſelfe of the reward promiſed to them that ſuffer patience. Charitie is exerciſed in conſidering the loue of Chriſt ſuffering for vs, & thereby prouoketh the afflicted to ſuffer againe with him. Obedience is exerciſed in conforming our wils to the will of Chriſt. Patience in

12 The exerciſe of all the vertues. Faith. Hope. Charity. Obedience. Patience.

Humilitie. bearing quietly: Humilitie in abasing our selues in the sight of God. And so likewise all other vertues, belonging to a good Christian, are stirred vp, & established in man by tribulation, according to the saying of S. Peter: *God*

1. Pet. 5. *shal make perfect, cõfirm, & establish those which haue suffered a little for his name.*

13 To make vs like vnto Christ. 20 Finally, Gods meaning is, by laing persecution & affliction vpon vs, to make vs perfect christians: that is, like vnto Christ our captaine, whom the Prophet calleth: *Virum dolorum, &*

Esai. 53. *scientem infirmitatem*: A man of sorrowes, and one that had tasted of all maner of infirmities: thereby to receiue the more glorie at his returne to heauen, & to make more glorious all those that will take his part therein. To speake in one word, God would

Crucified Christians. make vs by tribulation crucified christians, which is the most honorable title that can bee giuen vnto a creature: crucified (I saie) and mortified to the vanities of this world, to the flesh, and to our owne concupiscence and carnal desires: but quick & full of all liuely spirit, to vertue, godlines & deuotion. This is the heauenly meaning of our soueraigne Lord & God, in sending vs persecution, tribulatiõ,

and

and affliction, in respect whereof holy Iob doubteth not to say: *Blessed is the man that is afflicted by God.* And Iob. 5. Christ himselfe yet more expressely: *Happie are they which suffer persecution.* Mat. 5. If they are happie and blessed thereby: thē are the worldly greatly awrie, which so much abhor the sufferance thereof: then is God but vnthankfully dealt withall by many of his children, who repine at this happines bestowed vpon them: whereas indeede they shoulde accept it with ioy and thankesgiuing. For proofe and better declaration whereof, I will enter now into the third point of this chapter, to examine what reasons and causes there be, to induce vs to this ioifulnes and contentation of tribulation.

The third part of this chap. why tribulation should be receiued ioyfully.

21 And first the reasons laid down alreadie of Gods mercifull & fatherly meaning in sending vs affliction, might be sufficiēt for this matter: that is, to cōfort & content any christian man or woman, who taketh delight in Gods holy prouidence towardes thē. For if God do send affliction vnto vs, for the increase of our glorie in the life to come: for drawing vs from infection of the world: for opening our eyes, & curing our diseases: & for pre-

ſeruing our ſoules frō ſin hereafter (as hath bin ſhewed) who can be iuſtly diſpleaſed therewith, but ſuch as are enemies vnto their own good? We ſee that for the obtaining of bodily health wee are content, not onely to admit many bitter & vnpleaſant medicines: but alſo (if need require) to yeeld willingly ſom part of our blood to be taken from vs. And how much more ſhould we do this, to the ende that we hazard not the eternal health & ſaluation of our ſoule? But now further, if this medicine haue ſo many mo commodities beſides, as haue bin declared: if it ſerue here for the puniſhment of our ſin, due otherwiſe at an other place in far greater quantity & rigor of iuſtice: if it make a triall of our eſtate, & do draw vs to God: if it procure Gods loue towards vs: yeeld matter of ioy by our deliuerance: prouoke vs to thankfulnes: embolden & ſtrengthen vs: & finally, if it furniſh vs with al vertues, & do make vs like to Chriſt himſelf: then is there ſingular great cauſe why we ſhould take comfort & conſolation therein: for that to com neer & to be like vnto chriſt, is the greateſt dignitie & prehemi-nence in the world. Laſtly, if Gods e-

ternall

ternal wiſedome hath ſo ordained & appointed, that this ſhalbe the badge & liuerie of his ſonne: the high way to heauen, vnder the ſtandarde of his croſſe: then ought wee not to refuſe this liuerie: nor to fly this way, but rather with good Peter & Iohn to eſteeme it a great dignity, to be made worthy of the moſt bleſſed participation thereof. We ſee that to weare the colors of the prince, is thought a prerogatiue amõg courtiers in this world: but to weare the robe or crown it ſelf, were too great a dignitie for any inferior ſubiect to receiue. Yet Chriſt our Lord & king is cõtent to impart both of his with vs. And how then ought we (I pray you) to accept thereof? Acts. 5.

22 And now (as I haue ſaide) theſe reaſons might be ſufficiẽt, to comfort and make ioifull al thoſe that are called to ſuffer affliction & tribulation. But yet there want not ſome more particular conſiderations beſides. Whereof the firſt & moſt principall is, that this matter of perſecution cõmeth not by chance or caſualtie, or by any general direction from higher powers: but by the ſpecial prouidence and peculiar diſpoſition of God, as Chriſt ſheweth at large in ſaint Mat- Special cõſiderations of comfort in affliction. Mat. 10.

thewes Gospel: that is, this heauenlie medicine or potion is made vnto vs, by Gods owne hande in particular.

Iohn. 16. Which Christ signifieth, whē he saith: *Shal I not drinke of the cup which my father hath giuen me?* That is, seeing my father hath tempered a potiō for me, shal I not drink it? As who would say, it were too much ingratitude. Secōdly is to be noted, that the verie same hand of God which tempered the cup for Christ his own son, hath done the same also for vs, according to Christ his saying: *You shal drink of my cup:*

Mat. 10. That is, of the same cup which my father hath tempered for mee. Hereof it followeth: that with what heart and loue God tempered this cup vnto his own son: with the same he hath tempered it also to vs: that is, altogither for our good, & his glorie.

Luc. 16. Thirdly it is to be noted, that this cup

Mat. 10. is tempered with such special care (as Christ saith) that what trouble or dāger soeuer it seeme to worke: yet shall not one hair of our head perish by the same. Nay further is to be noted, that which the Prophet saith: *O Lord, thou*

Psalm. 79. *shalt giue vs to drinke in teares in measure.* That is, the cup of teares & tribulation shalbe so tempered in measure

ſure by our heauenly phyſition, as no mā ſhal haue aboue his ſtrength. The doſe of aloës, & other bitter ingredientes ſhalbe qualified with manna, & ſufficient ſweetenes of heauenly conſolation. *God is faithfull* (ſaith S. Paul) *and will not ſuffer you to be tempted aboue your ability.* This is a ſinguler point of comfort, and ought alwaies to bee in our remembrance. 1. Cor. 10.

23 Beſides this we muſt cōſider that the appointing and tempering of the cuppe, being nowe in the handes of Chriſt our Sauior, by the full commiſſion granted him from his father: & he hauing learned by his owne ſufferings (as the Apoſtle notifieth) what it is to ſuffer in fleſh & blood: we may bee ſure that hee will not lay vpon vs more, than we can bear. For, as if a mā had a father or brother, a moſt skilful phyſition, & ſhould receiue a purgation from them, tempered with their own hands, he might be ſure it would neuer hurt him: what rūbling ſoeuer it made in his belly for the time: ſo, & much more may we be aſſured of the potion of tribulation miniſtred vs, by the hand of Chriſt: though (as the Apoſtle ſaith) it ſeeme vnto vs vnpleaſant for a time, but aboue all other Mat. 18. Heb. 5. Heb. 12.

comfortable cogitations, this is the greateſt,& moſt comfortable,to conſider,that he diuideth this cup onely of loue as himſelfe proteſteth, & the Apoſtle proueth:that is,he giueth out portions of his croſſe(the richeſt iewel that hee maketh account of) as worldly Princes do their treaſure,vnto none, but vnto choſen & picked friends:& among thē alſo, not equally to ech mā,but to euery one a meaſure, according to the meaſure of good wil, wherewith he loueth him. This is euident by the examples before ſet down of his deareſt friendes, moſt of al afflicted in this:that is,they receiued greater portiōs of this treaſure,for that his good wil was greater towards them.This alſo may be ſeene manifeſtly in the example of S. Paul: of whom after Chriſt had ſaide to Ananias : *Vas electionis eſt mihi* : He is a choſen veſſel vnto me: He giueth immediatly the reaſon therof: *For I will ſhew vnto him,what great things he muſt ſuffer for my name.* Lo here:for that he was a choſen veſſel,therefore he muſt ſuffer great matters. Doeth not the meaſure of ſuffring go thē according to the meaſure ofGods loue vnto vs? Surely S. Peter knew well howe the matter

Apoc. 3.
Heb. 12.

Gods meaſure of tribulation goeth according to the meaſure of his loue.

Acts.9.

1.Pet. 2.

matter went,& therefore hee writeth thus: *If you liuing wel do suffer with patience, this a grace or priuilege before God.* 1.Pet.4. And again a litle after: *If you suffer reproch in the name of Christ, you are happy: for that the honour, & glorie, & power of god, & of his holy spirit shal rest vpõ you.*

24 Can there be any greater reward promised, or any more excellent dignity, than to be made partaker of the honor, glory, & power of Christ? Is it maruel now if Christ said: *Happie are you whẽ men reuile & persecute you?* Mat.5. Is it maruell though he said: *Gaudete in illa die, & exultate*: Luc.6. Reioice & triumph ye at that daie? Is it maruell though S. Paul said: *I take great pleasure, & do glory in mine infirmities, or afflictions, in my reproaches, in my necessities, in my persecutions, in my distresses for Christ?* 2.Cor.12. Is it maruell if Peter and Iohn, being reproched & beaten at the iudgement seat of the Iewes, wẽt away reioicing that they were esteemed worthy to suffer contumely for the name of Iesus? Acts.5. Is it maruel though S. Paul accoũteth this such a high priuiledge giuen to the Philippians, when he said: *It is giuen to you not onely to beleeue in Christ, but also to suffer for him, and to haue the same combate which you haue* Phil.1.

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seene in me, and now heare of me. All this is no maruel (I saie) seeing that suffering with Christ, & bearing the crosse with Christ, is as great a prefermēt in the court of heauen, as it should bee in an earthly court, for the prince to take off his own garment, & to laie it on the backe of one of his seruantes.

Tribulation a signe of predestination.

25 Of this now followeth another consequent of singular consolation, in time of affliction: and that is, that tribulation (especially when grace is also giuen, to beare it patiently) is a great coniecture of predestination to eternall life (for so much do all those argumēts before touched insinuate:) as also in the contrary part, to liue in continuall prosperitie, is a dreadfull signe of euerlasting reprobation. This point is marueilously prooued by the Heb. 12. Apostle vnto the Hebrewes, & greatly vrged. And Christ giueth a plaine significatiō in S. Luke, when he saith, Luc. 6. *Happie are you that weepe now, for you shall laugh.* And on the other side: *Wo vnto you that laugh now, for you shall* Luc. 16. *weepe: wo vnto you rich men, which haue your consolation here in this life.* And yet more vehementlie than al this doth the saieng of Abrahām to the rich man in hel (or rather Christs words parabolicallie

bolically attributed vnto Abraham) confirme this matter: for hee ſaith to the rich man, complaining of his torment; *Remember child, that thou receiuedſt good in thy life time*: He doth not ſay (as S. Bernard wel noteth) *Rapuiſti*, Thou tookeſt them by violence, but *Recepiſti*, thou receiuedſt thē. And yet this now is obiected againſt him as we ſee. Dauid handleth this matter in diuers places, but purpoſely in two of his Pſalmes, and that at large: & after long ſearch & much admiration, his concluſion of wicked men proſpered aboue other in the worlde is this: *Veruntamen*propter dolos poſuiſti eis, deieciſti eos dum alleuarentur*: Thou haſt giuen them proſperitie (O Lord) to deceiue them withall: and thou haſt indeede throwen them downe by exalting them: that is, thou haſt throwen them downe to the ſentence of damnation, in thy ſecret and inſcru-

Pſalm. 27. & 73. Pſa. 73. verſ. 18.

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*In this they varie from S. Ierom, who tranſlateth according to the Hebrewe, In lubrico poſuiſti eos; that is, thou haſt ſet them in ſlippery places. So in this alſo the old tranſlatiō foloweth not the Hebrew nor Ierom, but the Greek tranſlation of the ſeuēty interpreters; ſauing that it doth omit Kaca, Mala, & ſo maketh the ſēſe obſcure. But ſo much as therin it ſwerueth frō the purity of the text: ſo much doth that which hereon they build, want ſufficient warrant in this place; which notwithſtāding being ſoberly vnderſtood, is agreeable to the iuſtice of God, and ſtandeth by warrant of other places. In Apendice Tom. 8. Hieron. in eodem Pſal.

table

table determination. Heere the comparison of S. Gregorie taketh place: that as the oxen appointed to the slaughter, are let run afatting at their pleasure, and the other kept vnder daily labour of the yoke; so fareth it with euil and good men. In like maner the tree that beareth no fruite, is neuer beaten (as wee see) but onely the fruitfull: and yet the other (as Christ saith) is reserued for the fire. The sick man that is past al hope of life, is suffered by the Physition to haue whatsoeuer he lusteth after: but he whose health is not despaired, cannot haue that libertie graunted. To conclude, the stones that must serue for the glorious temple of Salomon, were hewed, beaten, and polliſhed without the church, at the quarry side: for that no stroke of hammer might be heard within the temple. S. Peter saith, that the vertuous are chosen stones, to be placed in the spirituall building of God in heauen, where there is no beating, no sorrowe, no tribulation. Here then must wee bee polliſhed, hewed, and made fit for that glorious temple: here (I saie) in the quarrie of this world: here must we be fined, here must wee feele the blow of the hammer,

Com. in Iob

Mat. 3. 7.
Ep. Iude.

3. Reg. 6.

1. Pet. 2.

Apoc. 21.

mer, and be most glad when wee hear or feel the same: for that it is a signe of our election to that most glorious house of Gods eternal mansion.

26 Besides this matter of predestination and election, there is yet another thing of no small comfort to the Godly afflicted, founded on these words of God: *Cum ipso sum in tribulatione*: I am with him in tribulation: whereby is promised the company of God himselfe in affliction and persecution. This is a singular motiue (saith S. Bernard) to stir vp men withall to imbrace tribulatiō, seing in this world for good company men aduenture to do any thing. Ioseph was caried captiue into Egypt, and God went down with him (as the scripture saith:) yea more than that, he wēt into the dungeon, & was in chaines with him. Sidrach, Misac, & Abdenago were cast into a burning furnace, & presētly there was a fourth came to bear them company, of whom Nabucodonosor saith thus: Did we not put three men onely bounde into the fire? And his seruantes anwered: yea verilie: but beholde (saith hee) I see foure men vnbound, walking in the middest of the fire: and the shape of the fourth is

Tribulation bringeth the companie of God himselfe. Psal. 60.

Gen. 37. Sap. 10.

Dan. 3.

Iohn.9. is like the son of God. Christ restored as he passed by, a certaine begger vnto his sight, which had bin blind from his natiuity. For which thing the man beeing called in question, & speaking somewhat in the praise of Christ, for the benefit receiued, hee was cast out of the Synagogue by the Pharisees. Whereof Christ hearing, sought him out presently, & comforting his hart, bestowed vpon him the light of mind much more of importance than that of the body giuen him before. By this and like examples it appeereth, that a man is no sooner in affliction and tribulation for iustice sake, but streightway Christ is at hande to beare him company: and if his eies might be opened, as the eies of Elizeus his disciple was, to see his companions, the troupes of angels (I mean) which attend vpon their Lord in this his visitation: no doubt but his hart woulde greatly be comforted therewith.

Note this example.

4.Reg.16.

27 But that which the eie cannot see, the soule feeleth: that is, shee feeleth the assistance of Gods grace amidst the depth of al tribulations. This hee hath promised again and againe: this he hath sworn: & this he performeth most faithfully to all those that suffer meekely

The assistance of Gods grace in tribulation.

meekely for his name. This S. Paul moſt certainly aſſured himſelf of, whē he ſaid, that he did glory in al his infirmities and tribulations, to the end that Chriſt his vertue might dwel in him: that is, to the end thē Chriſt ſhould aſſiſt him more abūdātly with his grace; *Cum enim infirmor, tunc potens ſum:* For when I am in moſt infirmity, then am I moſt ſtrong, ſaieth he: that is, the more tribulations and afflictions are laid vpon me, the ſtronger is the aide of Chriſtes grace vnto mee. And therefore the ſame Apoſtle writeth thus of al the Apoſtles togither, *We ſuffer tribulation in all thinges, but yet we are not diſtreſſed: we are brought into perplexities, but yet we are not forſakē: we ſuffer perſecution, but yet we are not abandoned: we are flung down to the ground, but yet we periſh not.* This thē ought to be a moſt ſure & ſecure ſtaffe in the hād of al chriſtiās afflicted, that, what ſoeuer befal vnto them, yet the grace of God wil neuer faile to hold them vp, and bear them out therein: for in this caſe moſt true and certain is that ſaieng of S. Auſten, ſo often repeated by him in his works; that God neuer forſaketh anie man, except he be reiected and firſt forſaken by man. 2. Cor. 4. Serm. 88. de temp. & de nat. & gra. ca. 26.

28 For

28 For the laſt reaſon of comfort in affliction, I wil ioine two things togither of great force & efficacy to this matter. The firſt wherof, is the expectation of rewarde, the other is the ſhortnes of time, wherein we haue to ſuffer: both are touched by S. Paul in one ſentence, when hee ſaith, *That a*
2.Cor.4. *little & momentaine tribulation in this world, worketh an eternall weight of glory in the height of heauen.* By momentain he ſheweth the litle time we haue to ſuffer, and by eternal weight of glory, he expreſſeth the greatnes of the reward prepared in heauen for recompence of that ſuffring. Chriſt alſo ioineth both theſe comforts togither, when he ſaith, *Behold, I come quickly, & my reward is with me.* In that he promi-
Apoc.22. ſeth to com quickly, he ſignifieth, that our tribulation ſhal not endure long: by that hee bringeth his reward with him, hee aſſureth vs that hee wil not come emptie handed, but readie furniſhed, to recompence our labor thoroughly. And what greater meanes of incouragement could he vſe than this? If a man did bear a very heauie burden: yet if he were ſure to bee well paide for his labour, and that hee had but a litle waie to beare the ſame,

he

he would ſtraine himſelfe greatly, to go through to his waies ende, rather than for ſparing ſo ſhort a labour, to leeſe ſo large, and ſo preſēt a reward. This is our Lords moſt merciful dealing, to comfort vs in our affliction. & to animate vs to holde out manfullie for a time, though the poize ſeeme heauie on our ſhulders: the comming of our Lord is euen at hand, and the iudge is before the gates, who ſhal refreſh vs, and wipe away al our teares, and place vs in his kingdome to reap ioie without fainting. And then ſhal we proue the ſaieng of holy S. Paul to bee true, that *The ſufferinges of this world are not worthy of that glorie which ſhal be reuealed in vs.* And this may be ſufficient for the reaſons lefte vs of comfort in tribulation and affliction.

Iacob. 5.
Mat. 11.
Ap. 7. 21.
Gal. 6.
Rom. 8.

29 And thus hauing declared the firſt three pointes promiſed in this Chapter: there remaineth onely to ſaie a worde or two of the fourth: that is, what wee haue to doe for our parts in time of perſecution and affliction. And this might be diſpatched in ſaieng only, that wee haue to conforme our ſelues to the wil & meaneing of god, vttered before in the cauſes of tribulatiō. But yet for more eaſe and

4. The fourth part of the Chapter.

& better remembrance of the ſame, I wil briefly runne ouer the principal points thereof. Firſt then we haue to aſpire to that (if we can) which chriſt counſelleth, *Gaudete & exultate:* Reioice and triumph. Or if wee cannot arriue to this perfection: yet to doe as the apoſtle willeth, *Omne gaudium exiſtimate cum in varias tentationes incideritis*: Eſteeme it a matter worthy of al ioie, when we fall into diuerſe temptations. That is, if we can not reioice at it in deed: yet to think it a matter in it ſelfe worthie of reioicement: reprehending our ſelues, for that wee cannot reach vnto it. And if we cannot come thus high, neither (as indeed we ought to do) yet in any caſe to remember, what in another place he ſaith, *Patientia vobis neceſſaria eſt, vt reportetis promiſſionem*: You muſt of neceſſitie haue patience, if you will receiue Gods promiſe of euerlaſting life.

1 To reioice in tribulatiõ or at leaſtwiſe to haue patience. Luc.6. Iac.1.

Heb.10.

30 Secondly, we ought to doe as the Apoſtles did, when they were in the moſt terrible tẽpeſt of the ſea (chriſt being with them, but aſleep) that is, we muſt go and awake him: wee muſt cry vnto him with the prophet, *Exſurge, quare obdormis Domine*: O lord ariſe,

2. To come to God by feruent praier. Mat.8. Pſa.45.

riſe, why doeſt thou ſleep in our miſeries? This wakening of Chriſt doth pleaſe him wonderfully, if it be done with that aſſured confidence, and of true affectioned children, wherewith S. Marke deſcribeth the Apoſtles to haue awakened Chriſt. For their words were theſe: *Maſter, doth it not appertaine vnto you, that we periſh here?* As who would ſay, Are not we your diſciples and ſeruauntes? Are not you our lord & maſter? Is not the cauſe yours? Is not all our truſt and hope in you? How chanceth it then, that you ſleep and ſuffer vs to be thus toſſed & tumbled, as if we appertained nothing vn to you? With this affection praied Eſay, when he ſaid, *Attend (O lord) from heauen: look hither from the holy habitation of thy glorie: Where is thy zeale? Where is thy fortitude? Where is the multitude of thy merciful bowels? Haue they ſhut themſelues vppe nowe towardes me? Thou art our father: Abraham hath not knowen vs, and Iſrael hath beene ignorant of vs: thou art our father (O Lord) turne thy ſelfe about for thy ſeruauntes ſake, for loue of the tribe of thine inheritaunce.* Thus I ſaie wee muſt cal vppon God: thus wee muſt awake him, when he ſeemeth to ſleep

Mark. 4.

Eſai. 63.

in

in our miſeries, with earneſt, with deuout, with continual praier: alwaies hauing in our mind that moſt cõfortable parable of Chriſt, wherein hee ſaith, that if wee ſhoulde come to our neighbours doore, and knock at midnight to borrow ſome bread, when he were in bed with his children, & moſt looth to riſe: yet if we perſeuere in aſking, and beating at his doore ſtill, though hee were not our friende, yet would hee riſe at length, and giue vs our demãd, therby at leaſt to be rid of our crieng. And how much more will God do this (ſaith Chriſt) who both loueth vs, and tendereth our caſe moſt mercifully?

Luc. 12.

An important note.

31 But yet here is one thing to be noted in this matter: and that is, that Chriſt ſuffered the ſhippe almoſt to bee couered with waues (as the Euangeliſt ſaith) before hee woulde awake, thereby to ſignifie that the meaſure of temptations is to bee left onelie vnto himſelfe: it is ſufficient for vs to reſt vpõ the Apoſtles words,

Mat. 8.

1. Cor. 10.

He is faithful, and therefore hee wil not ſuffer vs to be tempted aboue our ſtrength.

Wee may not examine or miſtruſt his doings: we maie not inquire why hee doeth this? Or why ſuffereth hee that?

that? Or how long wil he permit these euils to reigne? God is a great God in al his doinges: and when hee sendeth tribulation, he sendeth a great deale togither, to the end he may shew his great power, in deliuering vs, and recompēseth it after, with a great measure of comfort. His temptations oftentimes do go very deep, thereby to try the very harts and reines of men. He went far with Elias, when he caused him to flie into a mountaine, and there most desirous of death, to say, *They haue killed al thy Prophets, (O lord) and I am left alone, and now they seeke to kill me also.* 3.Reg.19 Hee went far with Dauid, when he made him cry out: *Why doest thou turne thy face away from me, O lord? Why dost thou forget my powerty and tribulation?* And in another place again, Psalm. 30. *I said with my selfe in the excesse of my mind: I am cast out from the face of thine eies, O Lord.* God went far with the Apostles whē he inforced one of them to write, *Wee wil not haue you ignorant (brethren) of our tribulation in Asia,* 2.Cor.1. *wherein we were oppressed aboue all measure, & aboue al strēgth: insomuch as it lothed vs to liue any lōger.* But yet aboue al others, he went furthest with his own deere son, when hee constrained him

to

to vtter those pitifull, & most lamentable words vpon the crosse, *My God, my God, why hast thou forsaken me?* Who can now complaine of any proofe or temptation whatsoeuer, laide vppon him, seeing God would go so far with his owne deere and onely sonne?

Mat.22. Psa.21.

3. Magnanimitie with a strong faith.

32 Hereof then insueth the thirde thing, necessary vnto vs in tribulation: which is magnanimity, grounded vppon a strong and inuincible faith of Gods assistance, and of our finall deliuerance, how long soeuer he delaie the matter, and how terrible so euer the storme doe seeme for the time. This god requireth at our hãds, as may be seen by the example of the disciples, who cried not, *We perish*, before the waues had couered the ship, as S. Matth. writeth: & yet christ said vnto them, *Vbi est fides vestra?* Where is your faith? S. Peter also was not afraid, vntil hee was almost vnder water, as the Euangelist recordeth: and yet Christ reprehended him, saieng, *Thou man of little faith, why didst thou doubt?* What then must we do in this case deere brother? Surely wee must put on that mighty faith of valiant king Dauid, who vpõ the most assured trust he had of gods assistance, said: *In*

Mat.8. Luc.8.

Mat.14.

Deo

Deo meo transgrediar murũ: In the help of my God I wil go through the wall. Psalm. 17.

Of which inuincible faith S. Paul was also, when he said: *Omnia possum in eo qui me confortat:* I can do all things in him that comforteth & strengthneth me. Nothing is impossible, nothing is too hard for me by his assistance. Phil. 4.

We must be (as the scripture saith) *Quasi leo confidens absq; terrore*: Like a bold & confident Lion, which is without terror. Pro. 28.

That is, we must not be astonied at any tempest, any tribulation, anie aduersity. We must say with the Prophet Dauid experiẽced in these matters: *I will not feare many thowsandes of people that should inuiron or besiege mee togither. If I should walke amidst the shadow of death, I wil not fear: if whole armies should stãd against me, yet my hart should not trẽble. My hope is in God, & therefore I will not feare what man can do vnto me. God is my aider, & I will not feare what flesh can do vnto me: God is my helper & protector, & therfore I wil despise & contemne mine enimies.* Psalm. 3. Psal. 22. Psalm. 26. Psalm. 117. Psalm. 55.

And an other prophet in like sense: *Behold, God is my Sauior, & therefore wil I deal confidently, & will not feare.* Esai. 12.

These were the speeches of holy Prophets, of men that knew well what they saide, and had often

tasted of afflictiō thēselues; & therefore could say of their own experiēce how insatiable gods assistāce is therin

33 To this supreme courage, magnanimity, & christian fortitude, the scripture exhorteth vs, when he saith: *If the spirit of one that is in authoritie, doe rise against thee: see thou yeeld not from thy place vnto him.* And again, another scripture saith: *Striue for iustice, euen to the losse of thy life: & stād for equitie vnto death it selfe: & God shall ouerthrowe thine enemies for thee.* And Christ himselfe yet more effectually recommēdeth this matter in these words, *I say vnto you my friends, be not afraid of them which kill the body, & afterward haue nothing else to do against you.* And S. Peter yet addeth further: *Neq; conturbemini:* that is, Do not only not feare them, but (which is lesse) do not so much as be troubled for all that flesh & blood can do against you.

Christian fortitude.
Eccle. 10.
Eccle. 4.
Luc. 12.
1. Pet. 3.

34 Christ goeth further in the Apoc. & vseth maruelous speeches to intise vs to this fortitude: for these are his words: *He that hath an eare to heare let him hear what the spirit saith to the churches: To him that shal conquere, I wil giue to eat of t' e tree of life, which is in the paradise of my God. This saith the first & the*

Apoc. 2.

the last: he that was dead, and now is aliue:
I know thy tribulatiō, & thy pouertie: but thou art rich indeed, & art blasphemed by those that say they are true Israelites, & are not: but are rather the sinagogue of Satan. Feare nothing of that which you are to suffer: behold, the diuel wil cause som of you to be thrust into prison, to the end you may be tempted: & you shal haue tribulation for * 10 daies. But be faithful vnto death, & I wil giue thee a crown of life. He that hath an eare to hear, let him hear what the spirit saith vnto the churches: he that shal ouercome, shall not be hurt by the second death. And he that shal ouercome & keep my workes vnto the ende: I wil giue vnto him authoritie ouer nations, euē as I haue receiued it from my father: & I will giue him besides, the morning star. He that shal ouercome, shal be apparelled in white garments: & I wil not blot his name out of the book of life, but will confesse his name before my father, & before his angels. Behold I come quickly: hold fast that thou hast, least an other man receiue thy crown. He that shal conquere, I will make him a piller in the tēple of my God, and he shall neuer go foorth more: & I wil write vpō him the name of my God, and the name of the citie

* Those ten daies some thinke to haue beene the ten generall persecutiōs within the first 300. yeares after christ.

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* But others rather think that x. doth here signify many, as in some other places of scripture; and daies as they are broken off by the nights that come betwixt, so to signifie such times of trial as should now and then haue times of breathing likewise; that so the faithfull may be refreshed, and gather their strength against a fresh assault ensuing. a. Chap. 3.

citie of my God, which is new Ierusalē. He that shall conquere, I will giue vnto him to sit with me in my throne; euē as I haue conquered, & do sit with my father in his throne.

35 Hitherto are the words of christ to S. Iohn. And in the end of the same book, after he had described the ioies & glorie of heauen at large, he concludeth thus: *And he that sate on the throne saide to me: write these words, for that they are most faithfull and true. Qui vicerit possidebit hæc, & ero illi Deus, & ille erit mihi filius: timidis autem, & incredulis, &c. pars illorum erit in stagno ardenti, igne, & sulphure, quod est mors secunda.* He that shal conquer, shall possesse al the ioies that I haue here spoken of: & I wilbe his God, & he shalbe my sonne. But they which shalbe fearful to fight, or incredulous of these things that I haue said: their portion shalbe in the lake burning with fire & brimstone, which is the secōd death.

Chap. 21.

Eccle. 15.

36 Here now we see both allurements, & threats; good, & euil; life, & death; the ioies of heauen, & the burning lake, proposed vnto vs. We may stretch out our hands vnto which we will. If we fight and conquere (as by Gods grace we may) thē are we to en-

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ioy the promiſes laid down before. If we ſhew our ſelues either vnbeleuing in theſe promiſes, or fearefull to take the fight in hand, being offered vnto vs: then fal we into the danger of the contrary threats, euē as S. Iohn affir- Iohn. 12.
meth in an other place, that certaine noble men did among the Iewes, who beleeued in Chriſt, but yet durſt not confeſſe him, for feare of perſecutiō.

37 Here then muſt enſue an other vertue in vs, moſt neceſſary to al thoſe that are to ſuffer tribulation & affliction: & that is, a ſtrong & firme reſo- A firme reſolution.
lution, to ſtand & goe through, what oppoſition or cōtradiction ſoeuer we find in the world, either in fawning flatterie, or perſecuting crueltie. This the ſcripture teacheth crieng vnto Eccle. 9.
vs: *Eſto firmus in via Domini*: Be firme, & immoueable in the way of the lord. And again, *State in fide viriliter*: Stand 1. Cor. 6.
to your faith, & play you the men. And yet further: *Confide in Deo, & mane in loco tuo.* Truſt in god, & abide firm Eccle. 11.
in thy place. And finally, *Confortamini, & non diſſoluantur manus veſtræ:* Take 2. Par. 15.
courage vnto you, and let not your handes be diſſolued from the worke you haue begun.

38 This reſolution had the three

children, Sidrach, Misach, & Abdenago, when hauing heard the flattering speech & infinit threats of cruell Nabuchodonozor, they answered with a quiet spirit: *O king, we may not be careful*
Dan. 3. *to answere you, to this long speech of yours. For behold, our God is able (if he will) to deliuer vs from this furnace of fire, which you threatē, & frō al that you cā do otherwise against vs. But yet if it should not please him so to do: yet you must know (Sir king) that we do not worship your gods, nor yet adore your golden idol, which you haue set vp.*

39 This resolution had Peter & Iohn, who being so oft brought before the counceil, & both commanded, threatned, & beaten, to talke no more of
Acts. 4. 5. Christ: answered still: *Obedire oportet Deo magis quàm hominibus*, We must obey God rather than men. The same had S Paul also, whē being requested with teares of the christians in Cæsaria, that he would forbear to go to Ierusalē, for that the holy ghost had reueyled too many troubles which expected him there: he answered: *What*
Acts. 21. *meane you to weepe thus: & to afflict my hart? I am not only ready to be in bonds for Christs name in Ierusalem: but also to suffer death for the same.* And in his epistle

to

to the Rom. he yet further expresseth this resolution of his, when he saieth:

What then shall I saie to these things? If god be with vs who wil be against vs? Who shal separate vs from the loue of Christ? Shal tribulation? Shal distresse? Shal hunger? Shall nakednes? Shall peril? Shal persecution? Shall the sword? I am certaine that death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor strength, nor height, nor depth, nor any creature else, shalbe able to separate vs from the loue of God which is in Iesus Christ our Lord. Rom. 8.

40 Finally this was the resolutiō of al holy martyrs & cōfessors, & other seruāts of God: wherby they haue withstood the tēptations of the diuell, the allurements of flesh & blood, & al the persecutions of tyrāts, expecting things vnlawful at their hāds. I wil alleage one example out of the * 2. book of Mach. & that before the comming of Christ, but yet nigh vnto the same, & therfore no maruel (as the fathers do note) though it tooke some heat of christiā feruor & constancy towards martyrdom. The example is wonderful, for that in mās sight it was but for a * smal matter required at their hāds, by the tyrants commandement: that is,

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* Which book is not any part of canonicall Scripture: neuertheles this exāple may wel be true, for that such constancie is often found in the children of God.

B
* It was a manifest breach of the law of God: and so no small matter to them that knew it.

is, only to eat a peece of swines flesh, which then was forbidden. For thus it is recorded in the booke aforesaid.

2. Mach. 7. A Marueilous constancie of the seuen Machabees and their mother.

41 It came to passe that seuen brethren were apprehended togither in those daies, & brought with their mother to the king Antiochus, & there cõpelled with torments of whipping, & other instrumẽts, to the eating of swines flesh, against the law. At what time one of them (which was the eldest) said: What dost thou seeke? Or what wilt thou learn out of vs, ô king? We are redy here rather to dy, thã to break the ancient lawes of our God. Wherat the king being greatly offended, commanded, the frying pans & pottes of brasse to bee made burning hot: which being ready, he caused the first mãs toung to be cut off, with the tops of his fingers & toes, as also with the skin of his head, the mother & other brothers looking on, & after that to be fried vntil he was dead. Which being done, the second brother was brought to torment, & after his haire pluckt off frõ his head, togither with the skin, they asked him whether he would yet eate swines flesh or no, before he was put to the rest of his torments? Wherto he answered: No: and there-

therupon was (after many torments) slain with the other. Who being dead the third was taken in hand: & being willed to put forth his toung, he held it foorth quickly togither with both his hands to be cut off, saying confidently: *I receiued both toung & handes from heauē, & now I despise them both for the law of God, for that I hope to receiue them all of him againe.* And after they had in this sort tormented and put to death sixe of the brethren, euery one most cōstantly protesting his faith, & the ioy he had to die for Gods cause: there remained only the yongest, whō Antiochus (being ashamed that hee could peruert neuer a one of the former) endeuored by all meanes possible to draw frō his purpose, by promising and swearing, that he should be a rich & happy mā, & one of his chiefe friends, if he would yeeld. But when the youth was nothing moued therewith, Antiochus called to him the mother, & exhorted her to saue her sons life, by perswading him to yeeld: which shee fayning to doe, thereby to haue liberty to speak to her son, made a most vehement exhortation to him in the Hebrew tongue, to stand to it, and to die for his conscience: which

A worthy saying.

ſpeech being ended, the youth cried out with a loud voice, & vttered this noble ſentence worthy to be remembred: *Quem ſuſtinetis? Non obtempero præcepto regis, ſed præcepto legis*: Whom do you ſtaie for? I do not obey the cõmandement of the king, but the commaundement of the lawe of God. Whereupon both he and his mother were there preſently (after many & ſundrie tormentes) put to death.

42 This then is the conſtant & immoueable reſolution which a chriſtiã mã ſhould haue in al aduerſity of this life. Whereof S. Ambroſe ſaieth thus: *Gratia prçparandus eſt animus, exercẽda mens, & ſtabilienda ad conſtantiã: vt nullis perturbari animus poſſit terroribus, nullis frangi moleſtijs, nullis ſupplicijs cedere.* Our mind is to bee prepared with grace, to be exerciſed, & to be ſo eſtabliſhed in conſtancie, as it may not be troubled with any terrors, broké with any aduerſities, yeeld to any puniſhment or torments whatſoeuer.

Lib. 8. of. 38

43 If you aske here how a man may come to this reſolutiõ: I anſwere that S. Ambroſe in the ſame place, putteth two waies: the one is to remẽber the endleſſe & intollerable pains of hel, if we do it not: & the other is to thinke

How a man may come to an inuincible reſolution.

of

of the vnspeakable glorie of heauen, if we doe it. Whereto I wil adde the third, which with a noble heart may preuaile as much as either of them both:& that is,to cõsider what others haue suffered before vs , especially Christ himself,& that only of meere loue & affection towards vs . We see that in this world,louing subiects doe glorie of nothing more than of their dangers or hurts taken in battell for their prince,though he neuer tooke blowe for them againe . What then would they do,if their prince had bin afflicted voluntarily for them , as Christ hath beene for vs ? But if this great example of Christ seeme vnto thee too high for to imitate : looke vpõ some of thy brethré before thee, made of flesh & blood as thou art:see what they haue suffered before they could enter into heauen: thinke not thy selfe hardly dealt withall, if thou be called to suffer a little also.

44 S. Paul writeth of all the Apostles togither:euen vnto this hour we suffer hunger & thirst,& lack of apparel:we are beaten with mens fists :we are vagabounds,not hauing where to stay:we labour & worke with our own hands:we are cursed,& we doe blesse:

2. Cor. 4. The sufferings of the Apostles.

we

we are perſecuted,& we take it patiẽtly:we are blaſphemed, & we pray for them that blaſpheme vs:we are made as it were the very outcaſts and purgings of this world,euẽ vnto this day: that is,though we be apoſtles,though we haue wrought ſo many miracles, & haue conuerted ſo many millions of people;yet euen vnto this day are we thus vſed.And a litle after, deſcribing yet further their liues, he ſaith:

2.Cor. 6. We ſhew our ſelues as the miniſters of God,in much patience: in tribulatiõs:in neceſſities:in diſtreſſes;in beatings:in impriſonments: in ſeditions: in labours:in watches: in faſtinges: in chaſtitie: in lõganimitie:in ſweetnes of behauior. And of himſelfe in particular,he ſaith: *In laboribus plurimis, &c.*

2.Cor.11. I am the miniſter of God in many labours,in impriſonments more than the reſt, in beatinges aboue meaſure, & oftentimes in death it ſelfe. Fiue times haue I beene beaten of the Iewes, and at euery time had forty laſhes lacking one: three times haue I bin whipt with rods: once I was ſtoned:three times haue I ſuffered ſhipwrack:a day and a night was I in the bottom of the ſea:oftentimes in iourneies,in dangers of floods, in dangers

The particuler ſufferings of S. Paul.

of

of theeues: in dangers of Iewes: in dãgers of gẽtiles: in dangers of the citie, in dangers of wildernes: in dangers of sea: in dangers of false brethren: in labor and trauel: in much watching: in hunger and thirst: in much fasting: in cold and lack of clothes: and beside all these externall thinges, the matters that daily do depend vpon me, for my vniuersal care of al churches.

45 By this wee may see now, whether the Apostles taught vs more by words than they shewed by example about the necessity of suffering in this life. Christ might haue prouided for thẽ if he would, at leastwise things necessarie to their bodies, and not haue suffred them to come into these extremities of lacking clothes to their backes, meate to their mouthes, and the like. He that gaue them authoritie to doe so manie other miracles, might haue suffered them at least to haue wrought sufficient maintenãce for their bodies, which should be the first miracle that worldly men would worke, if they had such authoritie. Christ might haue said to Peter, whẽ he sent him to take his tribute from out of the fishes mouth: take so much more as will suffice your necessa-

Mat. 17.

1. Pet. 2.

rie

ry expences, as you trauel the coũtry: but he wold not, nor yet diminish the great afflictions, which I haue shewed before, though he loued thé as deerely, as euer he loued his own soule. All which was done, as S. Peter interpreteth, to giue vs example, what to follow: what to looke for: what to desire: what to cõfort our selues withal, in amidst the greatest of our tribulatiõs.

Heb 12. A notable exhortation of the Apostle.

46 The Apostle vseth this as a principal consideration, when he writeth thus to the Hebrewes, vpon the recital of the sufferings of other saincts before them: wherefore we also (brethren) hauing so great a multitude of witnesses (that haue suffered before vs) let vs lay off al burdens of sin hanging vpon vs: and let vs run by patience vnto the battaile offered vs, fixing our eies vpon the auctor of our faith, and fulfiller of the same, Iesus: who putting the ioies of heauen before his eies, sustained patiently the crosse: contemning the shame, & confusion thereof: and therefore now sitteth at the right hande of the seate of God. Thinke vpon him (I saie) which sustained such a contradiction against himselfe, at the hands of sinners: and bee not wearie, nor faint in

courage.

courage. For you haue not yet resisted against sin vnto blood: and it seemeth you haue forgotten that comfortable saieng, which speaketh vnto you as vnto children: *My son, do not contemne the discipline of the lord, & be not wearie whē thou art chastned of him.* For whom God loueth he chastneth, & he whippeth euery sonne whom he receiueth. Perseuere therefore in the correction laid vpō you. God offereth himself to you as to his children. For what child is there whom the father correcteth not? If you be out of correction (whereof al his childrē are made partakers) then are you bastards and not children. Al correction for the present time when it is suffered, seemeth vnpleasant and sorrowful: but yet after, it bringeth foorth most quiet fruit of iustice vnto them that are exercised by it. Wherefore strengthen vp your weary hands, and loosed knees: make way to your feet, &c. That is, take courage vnto you, & go forward valiantly vnder the crosse laid vpon you. This was the exhortation of this holy captaine vnto his country men, souldiers of Iesus Christ, the Iewes.

Pro. 3.

Iob 5. Apoc. 3.

47 S Iames vseth another exhortatiō to al tru catholicks, not much differēt from

Iac. 5. The exhortation of S. Iames.

from this, in that his epistle, which he writeth generally to al. Be you therefore patiét my brethren (saith he) vntil the comming of the lord. Behold, the husbandman expecteth for a time the fruite of the earth, so precious vnto him, bearing patiently vntill he may receiue the same in his season: bee you therefore patient, and comfort your harts, for that the comming of our lord wil shortly draw neere. Be not sad, and complaine not one of another. Behold, the iudge is euen at the gate. Take the prophets for an example of labor and patience, which spake vnto vs in the name of god. Behold we account them blessed which haue suffered. You haue hard of the sufferance of Iob, and you haue seene the ende of the Lorde with him: you haue seen (I say) that the Lord is merciful and ful of compassion.

48 I might here alleage many things more out of the scripture to this purpose, for that the scripture is most copious herein: & in very deed, if it shuld al be melted and powred out, it would yeeld vs nothing els almost, but touching the crosse, & patiét bearing of tribulatiō in this life. But I must end, for that this chapter riseth to be lōg,

as

as the other before did: and therefore I wil only for my conclusion, set down the confession, & most excelét exhortatiõ of old Mathathias vnto his children in the time of the cruel persecution of Antiochus against the Iewes. 1.Mac.2.
Now (saith he) is the time that pride is in hir strength: now is the time of chastisment towardes vs, of euersion and indignation come. Now therfore (O children) bee you zealous in the law of god: yeeld vp your liues for the testament of your fathers; remember the workes of your aunceſtors, what they haue done in their generations, and so shal you receiue great glory, & eternal name. Was not Abraham Gen.12.
found faithful in time of temptation, and it was reputed vnto him for iu- Gen.41.
stice? Ioseph in the time of his distres, kept gods commandements, and was made Lord ouer al Egypt. Phinees Num.25.
our father, for his zeale towardes the law of God, receiued the testament of an euerlasting priesthood. Iosue Iosue.1.
for that he fulfilled Gods worde, was made a captaine ouer al Israel. Caleb Iudg.
for that he testified in the church, receiued an inheritance. Dauid for his 2.Reg.2.
mercy obtained the seat of an eternal 4.Reg.2.
kingdõ. Elias for that he was zealous

in

in zeale of the law, as taken vp to hea-
Dan.3. uen. Ananias, Asarias, & Misael, tho-
rough their beleefe, were deliuered
Dan.9. from the flame of fire. Daniel for his
simplicity was deliuered from the
mouth of lions. And so do you run o-
uer, by cogitation, al generations, and
you shal see that al those that hope in
God shal not be vanquished. And doe
you not fear the words of a sinful mā:
for his glory is nothing els but dung
and wormes: to day he is great & ex-
alted, and to morrow he shal not bee
foūd: for he shal return vnto his earth
again, and al his fond cogitatiōs shall
perish. Wherefore take courage vnto
you (my children) and play the men
in the law of God. For therein shal be
your honor & glory. Hitherto are the
wordes of Mathathias, which shal suf-
fice, for the end of this chapter.

CHAP. III.

Of the third impediment that letteth men from resolution: which is, the loue of the world.

AS the two impediments remoued
before, be indeed great staies to
many men from the resolutiō we talk
of: so this that nowe I take in hande,
is not onely of it selfe a strong impe-
diment, but also a great cause and
common

common grounde (as it were) to all the other impediments that bee. For if a man could touch the verie pulse of al those, who refuse, or neglect, or deferre this resolution: he should find the foundation thereof to be the loue of this world, whatsoeuer other excuse they pretend besides. The noble men of Iewry pretended, feare to bee the cause why they coulde not resolue, to confesse christ opẽly: but S. Iohn that felt their pulse vttereth the tru cause to haue bin, *For that they loued the glory of men, more than the glory of God*, Iohn. 12. Demas that forsook S. Paul in his bands, euen a litle before his death, pretended another cause of his departure to Thessalonica: but Saint Paul saith it was, *Quia diligebat hoc seculum*: For that he loued this world. 2. Tim. 4. So that this is a generall and vniuersall impediment, and more indeede dispersed than outwardly appeareth: for that it bringeth forth diuerse other excuses, thereby to couer her selfe in manie men.

2 This may be cõfirmed by that most excellent parable of Christ, recorded by the three Euangelistes, of the three sortes of men which are to bee damned, and the three causes of their damnation: Mat. 13. Mark 4. Luc. 8.

damnation: whereof the third & last & most general (including as it were both the rest) is, the loue of this world For the first sort of mē are compared to a high way, where all seede of life that is sowen, either withereth presently, or els is eatē vp by birds of the aire: that is (as christ expoundeth it) by the Diuell in careleſſe men, that contemn whatsoeuer is said vnto thē: as infidels, and al other obstinate and contemptuous people. The second sort are compared to rockie grounds, in which for lacke of deepe roote, the seed continueth not: whereby are signified, light and vnconstant men that now chop in, and nowe run out: now are feruent, and by and by key cold again: & so in time of temptation, they are gone. The third sort are cōpared to a field, where the seed groweth vp, but yet there are so many thornes on the same (which Christ expoundeth to be the cares, troubles, miseries & deceiueable vanities of this life) as the good corn is choked vp, and bringeth foorth no fruite. By which last words our sauior signifieth, that whersoeuer the doctrine of Christ groeth vp & yet bringeth not forth due fruit: that is, whereſoeuer it is receiued and imbra-

The exposition of the parable of the seede.

imbraced (as it is amõg al christians) and yet bringeth not foorth good life: there the cause is, for that it is choked with the vanities of this world.

3 This is a parable of marueilous great importaunce, as may appeare, both for that Christ, after the recitall thereof, cried out with a loud voice, *He that hath eares to hear let him hear*: as also for that hee expoundeth it himself in secret only to his disciples: and principally, for that before the exposition thereof he vseth such a solemne preface, saieng, *To you it is giuen to know the mysteries of the kingdome of heauen, but to others not: for that they seeing do not see, and hearing do not hear, nor vnderstand*. Whereby Christ signifieth, that the vnderstãding of this parable, among others, is of singular importance, for conceiuing the true mysteries of the kingdome of heauen: and that many are blind, which seeme to see, and many deafe, & ignorant, that seeme to heare and knowe: for that they vnderstand not well the mysteries of this parable. For which cause also, Christ maketh this conclusion before hee beginneth to expound the parable, *Happie are your eies that see, and blessed are your eares that heare*

The importance of this parable.

Mat. 13.

hear. After which words he beginneth his expoſition, with this admonition, *Vos ergo audite parabolam*: Do you therfore hear & vnderſtand this parable.

4 And for that this parable doth containe & touch ſo much indeed as may or needeth be ſaid, for remouing of this great and dangerous impediment of worldly loue: I mean to ſtaie my ſelfe onely vppon the explication thereof in this place, and wil declare the force and truth of certaine words here vttered by Christ of the world & worldly pleaſures: and for ſome order and methods ſake, I wil draw al theſe ſixe pointes following. Firſt, how, and in what ſenſe al the world and commodities thereof are vanities, and of no value (as Chriſt heere ſignifieth) and conſequently, ought not to be an impediment, to let vs from ſo great a matter, as the kingdome of heauen, and the ſeruing of God is. Secondly howe they are not onelie vanities, and trifles in themſelues but alſo deceptions, as Chriſt ſaith: that is, deceites, not performing to vs indeed, thoſe little trifles which they do promiſe. Thirdly how they are *Spinæ*, that is pricking thorns, as Chriſt ſaith, though they ſeeme to worldlie men,

1 The parts of this chapter.

2

3

men, to bee moſt ſweet and pleaſant. Fourthly, how they are *grumnę*, that is miſeries & afflictions, as alſo Chriſts words are. Fiftly, *Quomodo ſuffocant*, how they ſtrangle or choke vs, as chriſt affirmeth. Sixtly, how we may vſe them notwithſtanding without theſe dangers & euils, & to our great comfort, gaine and preferment. 4. 5.

5 And touching the firſt, I doe not ſee how it may be better proued, that the pleaſures and goodly ſhewes of this world are vanities, as Chriſt here ſaith: than to alleadge the teſtimonie of one that hath proued them al, that is of one that ſpeaketh not of ſpeculation, but of his owne proofe and practiſe; and this is king Salomon, of whom the ſcripture reporteth wonderfull matters, touching his peace, proſperitie, riches, and glorie in this worlde: as that all the kinges of the earth deſired to ſee his face, for his wiſdome & renowmed felicity: that al the princes liuing beſides, were not like him in wealth: that he had 666. talentes of golde (which is an infinite ſumme) brought him in yearly, beſide al other that he had from the kinges of Arabia & other princes: that ſiluer was as plentiful with him as heaps of ſtones

1. The firſt part how al the world is vanitie.

2. Par. 9. The worldly proſperitie of king Salomon.

ſtones, and not eſtemed, for the great ſtore, and abundance he had thereof: that his plate and iewels had no end, that his ſeat of maieſty, with ſtooles, lions to bear it vp, & other furniture was of golde paſſing all other kinglie ſeates in the world: that his precious apparel, and armour was infinite: that he had al the kinges from the riuer of the philiſtiãs vnto Egypt to ſerue him: that he had forty thouſand horſes in his ſtables to ride, & twelue thouſand chariots, with horſes and other furniture ready to them, for his vſe: that hee had two hundred ſpeares of gold, borne before him, and ſixe hundred crownes of golde beſtowed in euerie ſpeare, and alſo three hundred bucklers, & three hundred crowns of gold, beſtowed in the gilding of euery buckler; that he ſpẽt euery day in his houſe a 1937. quarters of meal, and flower:

3. Reg. 4. 30. Cori ſimilæ & 60. Cori farinę, and euery Corus is* 21. quarters and od. 3. Reg. 11. Eccl. 1.

B

*For 12 I thinke hee meant but 11 for a Corus according to Ieſephus is reckoned to bee 738. of our gallons: which make of our meaſure 11. quarters, four buſhels, one pecke. So 900. being taken out of the totall ſum, the reſidue that remaineth doth agree well to this account: for it maketh 1037. quarters, ſixe buſhels, two peckes. But of this kind of meaſure the iudgement of the learned doth vary much, and it would aske a long diſcourſe to beat out the more likely opinion, by conference of places and meaſures togither. By the account of S. Ierom it commeth far ſhort; that is, but to 232. quarters, ſix buſhels and an halfe.

thirtie

thirty oxen; with an hūdred wethers, beſides al other fleſh: that he had ſeué hundred wiues, as Queenes; & three hundred others, as cōcubines. Al this, & much more, doth ſcripture report of Salomōs worldly wealth, wiſedom, riches, & proſperity: which he hauing taſted, & vſed to his fill, pronounced yet at the laſt this ſentence of it all: *Vanitas vanitatum, & omnia vanitas:* Vanitie of vanities, and all is vanitie. By vanitie of vanities, meaning (as S. Ierom interpreteth) the greatnes of this vanitie, aboue all other vanities that may be deuiſed.

Salomons ſaying of himſelfe. Eccle. 1.

6 Neither only doth Salomon affirm this thing, but doeth proue it alſo by examples of himſelfe. I haue bin king of Iſraell in Ieruſalem (ſaith he) & I purpoſed with my ſelfe, to ſeeke out by wiſedom al things: & I haue ſeene, that all vnder the Sun are meere vanities, & affliction of ſpirit. I ſaid in my hart, I wil go & aboūd in delights, & in euery pleaſure that may be had: And I ſaw that this was alſo vanitie. I tooke great workes in hand, builded houſes to my ſelf, planted vineyards, made orchards & gardens, and beſet them with all kinde of trees: I made me fiſhpondes to water my trees: I

possessed seruants & hand-maides, & had a great familie, great heardes of cattell, aboue any that euer were before me in Ierusalem: I gathered together gold and siluer, the riches of kinges and prouinces: I appointed to my selfe singers, both men & women, which are the delights of the childrē of men: fine cups also to drinke wine withal: & whatsoeuer my eyes did desire, I denied it not vnto thē: neither did I let my hart from vsing any pleasure to delight it selfe in these things which I prepared. And when I turned my self to al that my hāds had made, & to all the labors, wherein I had taken such paines & sweat: I saw in thē all vanitie, & affliction of the minde.

7 This is the testimonie of Salomon vpō his own proofe in these matters: & if he had spoken it vpō his wisedom only (being such as it was) we ought to beleeue him: but much more, seeing he affirmeth it of his own experience. But yet, if any mā be not moued with this: let vs bring yet another witnesse out of the new testamēt, & such a one, as was priuy to the opinion of Christ herein: that is, S. Iohn the Euāgelist, whose words are these: *Do not loue the world, nor those things that are in the*

the world; *If any man loue the world, the loue of God the father is not in him. For that al which is in the world is either concupiſcence of the fleſh, or concupiſcence of the eies, or pride of life.* In which words, S. Iohn beſide this threat againſt ſuch as loue & folow the world, reduceth al the vanities thereof, vnto three general points or brāches: that is, to cōcupiſcēce of the fleſh (wherin he cōprehendeth al carnal pleaſures) to cōcupiſcence of the eies (wherin he cōtaineth al matters of riches;) & to pride of life, wherby he ſignifieth the humor & diſeaſe of worldly ambition. Theſe then are the three generall & principal vanities of this life, wherin worldly men do weary out thēſelues: ambition, couetouſnes, & carnal pleaſure: wherunto all other vanities are addreſſed, as to their ſuperiors. And therefore it ſhall not bee amiſſe to conſider of theſe three in this place. 1. Iohn. 2. Three general points of worldly vanities.

8 And firſt to ambition or pride of life belongeth vaine-glorie: that is, a certain diſordinate deſire to be wel thought of, well ſpoken of: praiſed, and glorified of men: and this is as great a vanitie (though it be commō to many) as if a man ſhould runne vp and down the ſtreets after a feather, Vainglory.

flieng in the aire, tossed hither & thither, with the blasts of infinite mens mouthes. For as this man might weary out himself before he gat the thing which hee followed, and yet when he had it, he had gotten but a feather: so a vainglorious man may labor a good while before he attaine to the praise which he desireth; & when he hath it, it is not worth three chips, being but the breath of a fewe mens mouthes, that altereth vpon euery light occasion, and now maketh him great, now
Mat.27. Iohn.8. litle, now nothing at al. Christ himself may bee an example of this: who was tossed too & fro in the speech of men: some said he was a Samaritan, & had the diuel: other said he was a prophet: others said he could not be a prophet, or of god: for that he kept not the Saboth day: others asked if he were not of God, how hee could doe so manie miracles. So that there was a schisme or diuision among them, about this matter, as S. Iohn affirmeth. Finally,
Iohn.9. they receiued him into Ierusalem, with triumph of *Hosanna*, casting
Mat.21. their apparell vnder his feete. But
Mat. 11. the Friday next insuing, they cried
Mat.27. *Crucifige* against him, & preferred the
Luc.23. life of Barrabas a wicked murderer

before

fore him.

9 Now my friend, if they dealt thus with Christ, which was a better man than euer thou wilt be: and did more glorious miracles, than euer thou wilt do, to purchase thee name and honor with the people: why doest thou so labor, and beat thy self about this vanity of vain-glory? Why doest thou cast thy trauels into the winde of mens mouthes? Why doest thou put thy riches in the lips of mutable mē, where euery flatterer may rob thee of them? Hast thou no better a chest to locke them vp in? S. Paul was of another mind, when he said: *I esteeme litle to be iudged of you: or of the day of man*: & he had reason surely. For what careth he that runneth at tilt, if the ignorant people giue sentence against him, so the iudges giue it with him? If the blind man in the way to Iericho, had depended of the liking & approbation of the goers by, hee had neuer receiued the benefit of his sight, for that they dissuaded him from running & crieng so vehemently after christ. It is a miserable thing for a man to bee a windmil which maketh no meale, but according as the blast endureth. If the gale be strong, hee surgeth about

1. Cor. 4.

Luc. 18.

lustily: but if the winde slack, he relenteth presently. So praise the vainglorious man, and ye make him run: if he feele not the gale blowe, he is out of hart: he is like the Babylonians, who,
Dan. 3. with a litle sweet musick, were made to adore any thing whatsoeuer.

10 The scripture saith most truly: *As*
Pro. 27. *siluer is tried in the fire by blowing to it, so is a man tried in the mouth of him that praiseth.* For as siluer, if it be good, taketh no hurt thereby: but if it be euil, it goeth al into fume: so a vain man, by praise and commendation. How many haue we seen puffed vp with mens praises, and almost put beside themselues, for ioie thereof: and yet afterward brought down, with a contrarie wind, and driuen ful neer to desperati-
Psal. 9. on by contempt? How many do we see daily (as the prophet did in his daies) commended in their sins, & blessed in their wickednes? How many palpable & intollerable flatteries do we heare both vsed, & accepted daily, & no man
Psal. 140. crieth with good king Dauid: *Awaie with this oile, and ointment of sinners, let it not come vpon my head?* Is not al this
Psal. 32. vanitie? Is it not madnes, as the scripture calleth it? The glorious Angels in heauen seeke no honour vnto them-

themſelues, but al vnto God: & thou poore worme of the earth deſireſt to be glorified? The 24. elders in the Apocalyps took off their crowns,& caſt them at the feet of the lamb: & thou wouldeſt pluck forty from the lamb to thy ſelf,if thou couldſt.O fond creature!How truly ſaith the Prophet:*Homo vanitati ſimilis factus eſt :* A man is made like vnto vanitie. That is, like vnto his own vanitie, as light as the verie vanities thẽſelues,which he followeth.And yet the wiſemã more expreſly:*In vanitate ſua appẽditur peccator* The ſinner is weied in his vanity.That is,by the vanitie which he followeth, is ſeen how light & vaine a ſinner is. Apoc.4. Pſalm.14. Eccle.23.

Worldly honour and promotion.

11 The ſecond vanity that belongeth to ambitiõ,is deſire of worldly honor, dignity, & promotion. And this is a great matter in the ſight of a worldly man:this is a iewell of rare price,and worthy to be bought, euen with anie labor,trauel,or peril whatſoeuer.The loue of this letted the great men,that were chriſtiãs in Iewry,frõ confeſſing of chriſt opẽly.The loue of this letted Pilat frõ deliuering Ieſus, according as in conſcience he ſaw he was boũd. The loue of this letted Agrippa,& Feſtus,frõ making themſelues chriſtiãs. Iohn. 11. Iohn. 19. Acts.36.

albeit they esteemed Pauls doctrine to be true. The loue of this letteth infinite men dayly from imbracing the meanes of their saluation. But (alas) these mẽ do not see the vanity hereof. S. Paul saith not without iust cause, 2. Cor. 14. *Nolite esse pueri sensibus*: Bee you not children in vnderstãding. It is the fashion of children to esteeme more of a painted bable, than of a rich iewell: & such is the painted dignitie of this world: gotten with much labor: maintained with great expences, & lost with intollerable griefe & sorrow. For better conceiuing whereof, ponder a little with thy selfe (gentle Reader) any state or dignitie that thou wouldst desire: & thinke how many haue had that before thee. Remẽber how they mounted vp, & how they descended down again: & imagine with thy self, which was greater, either the ioy in getting, or the sorrow in leesing it. Where are now all these Emperours, these kings, these princes & prelats, which reioiced so much once, at their own aduancement? Where are they now, I say, who talketh or thinketh of them? Are they not forgotten, & cast into their graues lõg ago? And do not mẽ boldly walk ouer their heads now whose

whose faces might not bee looked on without fear in this world? What thé haue their dignities done thé good?

12 It is a wonderful thing to consider the vanity of this worldly honor. It is like a mans owne shadow, which the more a man runneth after, the more it flieth: & whé he flieth from it, it followeth him againe: and the only way to catch it, is to fall downe to the ground vpon it. So we see, that those mé which desire honor in this world, are now forgottē: & those which most fled from it, & cast themselues lowest of al mē, by humility, are now most of al honored: honored (I say) most, euē by the world it selfe, whose enemies they were while they liued. For who is honoured more now, who is more commended and remembred than S. Paul, and his like, which so much despised worldly honour in this life, according to the saieng of the prophet: *Thy frinds (O lord) are too too much honored?* Most vain then is the pursuite of this worldly honor & promotion: seeing it neither contenteth the minde, nor cōtinueth with the possessor, nor is void of great dangers both in this life, & in the life to come, according to the saieng of scripture: *Most seuere*

The vanitie of worldy honor.

Psal. 138.

iudgement shall bee vsed vpon those that are ouer others: the mean man shall obtaine mercie: but the great and strong shall suffer torments strongly.

13 The third vanity that belõgeth to ambitiõ, or pride of life, is nobility of flesh & blood: a great pearle in the eie of the world: but indeed in it self, & in the sight of God, a mere trifle & vanitie. Which holy Iob well vnderstood, whẽ he wrote these words: *I said vnto rottẽnes, thou art my father, & to worms, you are my mother & sisters.* Hee that wil behold the gentry of his ancestors: let him look into their graues, & see whether Iob saith truly or no. True nobility was neuer begun, but by vertue: & therfore as it is a testimony of vertue to the predecessors: so is it another of vertue vnto the successors. And hee which holdeth the name thereof by discent, without vertu, is a mere monster, in respect of his auncestors, for that he breaketh the limittes of the nature of nobility. Of which sort of mẽ god saith by one prophet: *They ar made abominable, euen as the things which they loue: their glorie is from their natiuitie, from the belly, and from their conception.*

Worldly nobility.

Iob. 17.

Ose. 9.

14 It is a miserable vanity to go beg credit of dead mẽ, when as we deserue none

none our ſelues: to ſeeke vp old titles of honour from our anceſtors, we being vtterly vncapeable therof, by our own baſe maners & behauior. Chriſt clearely confoũdeth this vanity, whẽ being deſcended himſelf of the greateſt nobilitie that euer was in this world, & beſides that, being alſo the ſonne of God: yet called he himſelfe ordinarily, the ſonne of man: that is, the ſonne of the virgin Marie (for otherwiſe he was no ſonne of man) & further than this alſo called himſelfe a ſheepeheard: which in the world is a name of cõtempt. He ſought not vp this & that old title of honor to furniſh his ſtile withall, as our men doe. Neither when he had to make a king firſt in Iſrael, did he ſeeke out the ancienteſt blood: but tooke Saul of the baſeſt tribe of al Iſraell: & after him, Dauid the pooreſt ſheepeheard of all his brethren. And when he came into the world: he ſought not out the nobleſt mẽ to make princes of the earth that is, to make Apoſtles: but tooke of the pooreſt & ſimpleſt, thereby to cõfound (as one of them ſaith) the fooliſh vanity of this world: in making ſo great account of the preheminence of a litle fleſh & bloud in this liſe.

Mat. 8. 20. 24. 26. Iohn. 10.

1. Reg. 9. 1. Reg. 16.

Mat. 4. Pſalm 44. 1. Cor. 1.

15 The

The vanity of wordly wisedome. 1. Cor. 3.

15 The fourth vanitie that belongeth to ambition, or pride of life: is worldly wisedome: whereof the Apostle saith: *The wisedom of this world is folly with God.* If it be folly, then great vanitie (no doubt) to delight so in it, as men do. It is a strange thing to see, how cõtrarie the iudgements of God are to the iudgemẽts of mẽ. The people of Israel would needs haue a king (as I haue said) & they thought God would haue giuen thẽ presently some great mighty prince to rule ouer thẽ: but he choose out a poore fellow, that sought asses about the country. After that, when God would displace this man againe for his sinne, he sent Samuell to annoint one of Isay his sons: and being come to the house, Isay brought forth his eldest sonne Eliab, a lustie tall fellow, thinking him indeed most fit to gouern: but God answered: *Respect not his countenance, nor his talenes of personage, for I haue reiected him: neither doe I iudge according to the countenance of man.* After that Isay brought in his second son Abinadab, & after him Samma, & so the rest, vntill he had shewed him seuen of his sons. All which being refused by Samuel, they marueiled & said, there was no

2. Reg. 9.

2. Reg. 16.

no mo left, but only a litle red headed boy, that kept the sheepe, called Dauid: which Samuel caused to be sent for: & as soone as hee came in sight, God said to Samuel, this is the man that I haue chosen.

16 When the Messias was promised vnto the Iewes to be a king, they imagined presently, according to their worldly wisedome, that he should be some great prince: & therefore they refused Christ, that came in pouertie. Iames & Iohn being yet but carnall, seeing the Samaritanes contemptuously to refuse christs disciples, sent to them, & knowing what Christ was, thought streightway that he must in reuenge haue called downe fire from heauen to consume them: but Christ rebuked them, saying: *You know not of what spirit you are.* Luc 9. The Apostles preaching the crosse & necessitie of suffering, to the wise Gentiles & Philosophers, were thought presently fooles for their labors. 1. Cor. 1. Festus the Emperors lieutenāt, hearing Paul speak so much of abandoning the world, & following Christ, said: he was mad. Finally, this is the fashion of all worldly wisemen: to condemn the wisedom of Christ, & of his saints. For so the holy Scripture Acts. 26.

reporteth

reporteth of their own confession, being now in place of torment, *Nos insensati vitã illorũ æstimabamus insaniã.* We fond men, esteemed the liues of saints as madnes. Wherfore this is also great vanity (as I haue said) to make such account of worldly wisedõ: which is not only folly, but also madnes, by testimonie of the holy ghost himselfe.

Sap. 5.

17 Who would not think, but that the wise mẽ of this world were the fittest to be chosen to do christs seruice in his church? Yet S. Paul saith: *Non multi sapiẽtes, secundũ carnẽ.* God hath not chosen many wisemen according to the flesh. Who would not think, but that a worldly wise man might easily also make a wise christian? Yet S. Paul saith no: except first hee become a foole: *Stultus fiat, vt sit sapiens*: If any man seeme wise among you: let him become a foole, to the end he may be made wise. Vain then, & of no accoũt is the wisedom of this world, except it be subiect to the wisedom of God.

1. Cor. 1.

1. Cor. 3.

18 The 1. vanitie belonging to pride of life, is corporal beauty: wherof the wise mã saith, *Vain is beauty, & deceiuable is the grace of coũtenance.* Whereof also Dauid vnderstood properly, whẽ he said: *Turne away my eies (O Lord) that*

The vanitie of beautie.

Pro. 31.

they

they behold not vanity. This is a singular great vanity, dangerous & deceitfull: but yet greatly esteemed of the childrē of men: whose property is: *To loue vanity*, as the Prophet saith. Beauty is compared by holy men, to a painted snake, which is fair without, and ful of deadly poison within. If a man did consider what infinite ruines and destructions haue come by our light giuing credit thereunto, hee would beware of it. And if he remembred what foul drosse lieth vnder a faire skin: he would litle be in loue therewith, saith one father. God hath imparted certain sparkes of beauty vnto his creatures, therby to draw vs to the considerati5 & loue of his own beuty, wher of the other is but a shadow: euen as a man finding a litle issue of water, may seek out the fountain thereby, or happning vpon a small vain of gold, may thereby come to the whole mine it selfe. But we like babes, delight our selues only with the fair couer of the booke, & neuer do consider what is written therein. In al faire creatures, that man doeth behold, he ought to read this saith one father, that if God could make a piece of earth so faire & louely, with imparting into it some little

Psal. 118.

Psalm. 4.

A lesson to be readin the beauty of al creatures

little sparke of his beautie: how infinit fair is he himself, & how worthy of all loue & admiration? And how happie shal we be, whē we shal come to enioy his beautiful presence, whereof now al creatures doe take their beauty?

19 If we would exercise our selues in these maner of cogitations: we might easily keepe our harts pure & vnspotted before god, in beholding the beauty of his creatures. But for that we vse not this passage from the creature to the Creator, but rest only in the eternall appearance of a deceitfull face, letting go the bridle to foul cogitations, and setting wilfully on fire our own concupiscences: hence it is, that infinite men do perish daily by occasion of this fond vanitie. I cal it fond, for that euery childe may discrie the deceit & vanitie thereof For take the faireſt face in the world, wherewith infinite fooliſh men fall in loue, vpon the sight: and rase it ouer but with a little scratch, & al the matter of loue is gone: let there come but an ague, and all this goodly beauty is destroied: let the soule depart but one halfe hour from the body, and this louing face is vgly to looke on: let it lie but two daies in the graue, & those which

The vanity of beautie.

were

were so hot in loue with it before, wil scarce abide to behold it, or come neere it. And if none of those thinges happen vnto it: yet quickly commeth on old age, which riueleth the skinne, draweth in the eyes, setteth out the teeth, & so disfigureth the whole visage, as it becõmeth more contemptible now, than it was beautifull and alluring before. And what then can be more vanitie thã this? What more madnes, than either to take pride of it, if I see it in my selfe: or to indanger my soule for it, if I see it in others?

20 The sixt vanity belonging to pride of life, is the glorie of fine apparel: against which the wisemã saith, *In vestitu ne glorieris vnquam*: See thou neuer take glorie in apparell. Of all vanities this is the greatest, which we see so common among men of this world. If Adam had neuer fallen, we had neuer vsed apparel: for that apparel was deuised to couer our shame of nakednes, & other infirmities contracted by that fall. Wherefore, we that take pride and glorie in apparell, doe as much as if a begger should glorie and take pride of the old cloutes that do couer his sores. Saint Paul saide vnto a bishop: *If we haue wherewithal to* 1. Tim. 6.

The vanity of apparell. Eccle. 11.

couer

couer our selues, let vs be content. And Christ touched deeply the danger of nice apparell, when he commended so much S. Iohn baptist for his austere attire, adding for the contradictorie,

Mat. 11. Luc. 7. *Qui mollibus vestiuntur, in domibus regum sunt.* They which are apparelled in soft & delicate apparel are in kings courts. In kings courtes of this world, but not in the kings court of heauen. For which cause in the description of the rich man damned, this is not omitted by Christ,

Luc. 16. *That he was apparelled in purple & silke.*

21 It is a wonderful thing to consider the different proceeding of God and the world herein. God was the first

Gen. 3. that euer made apparel in the world: & he made it for the most noble of all our ancestours, in paradise: & yet he

Heb. 12. made it but of beastes skins. And S. Paul testifieth of the noblest saints of the old testament, that they were couered only with goates skins, & with haires of Camels. What vanitie is it then for vs, to be so curious in apparell, & to take such pride therin, as we doe? We rob & spoile all creatures almost in the world, to couer our backs, and to adorne our bodies withall. From one, wee take his wooll: from another

another his skinne: from another his furre: and from some other, their verie excrementes, as the silke, which is nothing else, but the excrementes of wormes. Not content with this, wee come to fishes, and doe begge of them certaine pearles to hang about vs. We go down into the ground for gold and siluer: and turne vp the sandes of the sea for precious stones: & hauing borrowed all this of other creatures, we iet vp and down, prouoking men to looke vpon vs: as if al this now were our owne. When the stone shineth vpon our finger, we wil seeme (forsooth) therby to shine. When the siluer and silkes doe glitter on our backs, we look big, as if al that beauty came from vs. And so (as the prophet saith) wee passe ouer our daies in vanitie, and do not perceiue our own extreme follie.

The extreme vanitie and pouertie of man.

Psalm. 77.

22 The secõd general branch, which S. Iohn appointeth vnto the vanity of this life, is concupiscence of the eies: wherunto the anciẽt fathers haue referred al vanities of riches & welth of this world. Of this S. Paul writeth to Timothy, *Giue cõmãdemẽt to the rich mẽ of this world, not to be high minded, nor to put hope in the vncertainty of their riches*

Concupiscence of the eies.

1. Tim. 6

The

The reaſō of which ſpeech is vttered by the ſcripture in an other place, whē he ſaith, *Riches ſhal not profit a mā in the day of reuenge*. That is, at the daie of death & iudgement: which thing the rich men of this world doe confeſſe themſelues, though too late, whē they cry, *Diuitiarum iactantia quid nobis contulit?* What hath the brauery of our riches profited vs? Al which euidētly declareth the great vanity of worldly riches, which can doe the poſſeſſor no good at al, whē he hath moſt need of their helpe. *Rich men haue ſlept their ſleep* (ſaith the prophet) *and haue found nothing in their hands*: that is, rich men haue paſſed ouer this life as men doe paſſe ouer aſleepe, imagining themſelues to haue goolden mountaines, and treaſures: and when they awake (at the day of their death) they finde themſelues to haue nothing in their handes. In reſpect whereof, the Prophet Baruch asketh this queſtion, *Where are they now, which heaped togither goold & ſiluer, & which made no end of their ſcraping togither?* And he anſwereth himſelfe immediatlie, *Exterminati ſunt, & ad inferos deſcenderunt*: They are now rooted out, and are gone down vnto hel. To like effect ſaith

Pro.11.

Sap.5.

The vanity and peril of worldly wealth.

Pſalm.75.

Chap.3.

ſaith S. Iames, *Nowe goe to you rich men, weepe, & howle in your miſeries, that come vpon you: your riches are rotten, and your gold and ſiluer is ruſty: and the ruſt thereof ſhalbe in teſtimony againſt you: it ſhall feed on your fleſh as fire: you haue horded vp wrath for your ſelues in the laſt day.* Iac. 5.

23 If wealth of this world be not only ſo vaine, but alſo ſo perilous, as here is affirmed: what vanitie then is it for men to ſet their mindes vpon it as they do? S. Paul ſaith of himſelfe, that *He eſteemed it al but as dũg.* And he had great reaſon ſurely to ſay ſo, ſeeing indeed they are but dung: that is, the verie excrementes of the earth, and found onely in the moſt barren places thereof: as they can tell which haue ſeene their mines. What a baſe matter is this then for a man to tie his loue vnto? God commaunded in the old law, that whatſoeuer did goe with his breſt vppon the grounde, ſhould be vnto vs in abhomination. How much more then a reaſonable man, that hath glewed his hart and ſoule vnto a peece of earth? *We came in naked into this world, & naked we muſt go foorth againe,* ſaieth Iob. The mil-wheele ſtirreth much about, & beareth it ſelfe from day to daie: & yet at Phil. 3. Iob. 28. Leuit. 11. Cap. 1.

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the yeares end it is in the same place, as it was in the beginning: so richmen let them toile and labour what they can, yet at their death must they be as poore, as at the first day wherein they were born. *When the rich man dieth* (saith Iob) *he shal take nothing with him, but shal close vp his eies, and find nothing. Pouerty shal lay handes vpon him, & a tẽpest shal oppresse him in the night: a burning wind shal take him away, and a whirlewind shal snatch him frõ his place: it shal rush vpon him, and shall not spare him: it shal bind his handes vpon him, & shal hisse ouer him. For that it seeth his place whither he must go.*

Iob. 27.

24 The prophet Dauid likewise forwarneth vs of the same, in these words *Be not afraid when thou seest a man made rich, and the glory of his house multiplied. For whẽ he dieth he shal take nothing with him, nor shal his glory descẽd to the place whither hee goeth: hee shall passe into the progenies of his ancestors* (that is, he shal goe to the place where they are, who haue liued as they haue don) *& world without end he shal see no more light.*

25 Al this and much more is spoken by the holy ghost, to signifie the dangerous vanity of worldly wealth: and the follie of those men, who labour so much

much to procure the ſame, with eternal perill of their ſoules, as the ſcripture aſſureth vs. If ſo many Phyſiciãs, as I haue here alleaged ſcriptures, ſhould agree togither, that ſuch or ſuch meates were venimous & perilſome: I thinke few would giue the aduenture to eate them, though otherwiſe in taſt they appeared ſweet and pleaſant. How then commeth it to paſſe, that ſo many earneſt admonitions of God himſelfe, cannot ſtaie vs from the loue of this dangerous vanity? *Nolite cor opponere*, ſaith God by the Prophet: that is, Lay not your hart vnto the loue of riches. *Qui diligit aurũ nõ iuſtificabitur*, ſaith the wiſeman: He that loueth gold ſhal neuer be iuſtified. *I am angrie greatly vpon rich nations*, ſaith God by Zachary. Chriſt ſaith, *Amen dico vobis, quia diues difficile intrabit in regnum cælorum*: Truly I ſay vnto you, that a rich mã ſhal hardly get into the kingdom of heauẽ. And again, *Wo be vnto you rich mẽ, for that you haue receiued your conſolatiõ in this life*. Finally S. Paul ſaith generally of al & to al, *They which wil be rich, do fall into tẽptations, & into the ſnare of the diuel, & into many vnprofitable & hurtful deſires, which do drown mẽ in al deſtruction & perditiõ*.

Pſalm. 61.
Eccle. 31.
Cap. 1.
Mat. 19.
Luc. 6.
1. Tim. 6.

26 Can any thing in the world be ſpoken more effectually, to diſſuade frō the loue of riches, than this? Muſt not here now the couetous men either deny God, or condemne themſelues in their own conſciences? Let them go, & excuſe themſelues, by the pretēce of wife & childrē, as they are woont, ſaying, They meane nothing elſe, but to prouide for their ſufficiencie. Doth Chriſt, or Saint Paul admit this excuſation? Ought we ſo much to loue wife, or children, or other kindred, as to indanger our ſoules for the ſame? What comfort may it be to an afflicted father in hell, to remember, that by his means, his wife & childrē do liue wealthily in earth? All this is vanitie (deere brother) & meere deceit of our ſpiritual enemie. For within one moment after we are dead, we ſhal care no more for wife, children, father, mother, or brother, in this matter, than we ſhall for a mere ſtranger: & one penny giuen in almes while we liued (for Gods ſake) ſhall comfort vs more at that day, than thouſands of pounds beſtowed vpō our kin, for the natural loue we beare vnto our owne fleſh and blood: the which, I would to Chriſt worldly men did conſider. And

The pretence of wife and children refuſed.

ther

thē (no doubt) they would neuer take such care for kindred, as they do: especially vpō their death-beds: whēce presently they are to depart to that place, where flesh and blood holdeth no more priuilege, nor riches haue any power to deliuer: but only such, as were well bestowed in the seruice of God, or giuen to the poore for his name sake. And this shall be sufficient for this point of riches.

27 The third branch of worldly vanities is called by S. Iohn, concupiscence of the flesh: which containeth all pleasures & carnall recreations: as banquetting, laughing, playing, & the like: wherewith our flesh is much delighted in this world. And albeit in this kind, there is a certain measure to be allowed vnto the godly, for the conuenient maintenance of their health (as also in riches it is not to be reprehended) yet, that all these worldly solaces are not onely vaine, but also dangerous, in that excesse & aboundance, as worldly men seeke & vse them, appeareth plainly by these words of Christ: *Wo be vnto you which now do laugh, for you shall weepe: Wo bee vnto you that now liue in fill, & saciety: for the time shall come, when you shal suf-*

3. Of the vanitie of worldly pleasure.

Iohn. 16.

fer hunger. And again, in S. Iohns Goſpel ſpeaking to his Apoſtles, & by thē to all other, he ſaith, *You weep & pule but the world ſhall reioice.* Making it a ſigne diſtinctiue betweene the good & the bad: that the one ſhal mourn in this life, and the other reioice, and make themſelues merrie.

Iohn. 16.

8 The verie ſame doth Iob confirm, both of the one, & the other ſort: for of worldlings he ſaith: *That they ſolace themſelues with all kind of muſick, & doe paſſe ouer their daies in pleaſure, & in a verie moment go down into hel.* But of the godlie hee ſaieth of his own perſon: *That they ſigh before they eat their bread.* And in another place: *That they feare all their works, knowing that God ſpareth not him which offendeth.* The reaſon whereof the wiſeman yet further expreſſeth, ſaieng: *That the works of good men are in the hands of God: & no man knoweth (by outward things) whether loue or hatred at Gods handes: but all is kept vncertaine for the time to come.* And old Tobias inſinuateth yet an other cauſe when he ſaith; *What ioy cā I haue or receiue, ſeeing I ſit here in darkenes?* Speaking literaly of his corporal blindnes, but yet leauing it alſo to bee vnderſtood of pirituall & internal darknes.

Iob. 21.

Iob. 3.

Iob 9.

Eccle. 9.

Tob. 5.

29 Theſe

29 These are then the causes (beside external afflictiō which god oftē sendeth) why the godly do liue more sad & fearful in this life, thē wicked men do, according to the coūsel of S. Paul: & why also they sigh often & weep, as Iob & Christ do affirme: for that they remember often the iustice of God: their own frailty in sinning: the secret iudgement of gods predestinatiō * vncertain to vs: the vale of misery & desolatiō, wherin they liue here: which made euē the Apostles to grone, as S. Paul [a] saith, though they had les cause therof thā we. In respect wherof we ar willed to passe ouer this life in carefulnes, watchfulnes, fear & trēbling, & in respect wherof also, the wisemā saith, [b] *It is better to go to the house of sorow, thā to the house of festing.* Again, *Where sadnes is, there is the hart of wisemē: but wher mirth is, there is the hart of fools.* Finally, in respect of this, the scripture saith: *Beatus homo qui semper est pauidus.* Happy is the mā which alwaies is fearful. Which is nothing els, but that which the holy ghost cōmandeth euery mā, by Micheas the prophet; *Sollicitū ambulare cum Deo:* To walk careful & diligent with God: thinking vpon his cōmandements: how we keep & obserue

Why good men are sad in this life.
1. Cor. 2.
2. Cor. 7.
Phil. 2.
Iob. 3.
Ioh. 16.

B

* Calling & iustifieng, are verie plaine and infallible tokens thereof. Rom. 8. 30. And so far is it not vncertain vnto the faithfull.

[a] Rom. 8.
Eph. 4.
Mat. 24.
2. Cor. 5. & 7.

[b] Eccle. 7.
Prouer. 28.
Mich. 6.

the same: how we resist, & mortify our members vpon earth, and the like. Which cogitatiõs, if they might haue place with vs, would cut off a great deal of those worldly pastimes wherwith the careless sort of sinners are ouerwhelmed: I meane of those good felowships of eatings, drinkings, laughings, singinges, disputinges, and other such vanities that distract vs most.

30 Hereof Christ gaue vs a most notable aduertisemẽt, in that he wept often, as at his natiuitie; at the resuscitation of Lazarus: vpon Ierusalem: and vpon the crosse. But he is neuer read to haue laught in all his life. Hereof also is our own natiuitie and death a signification: which being both in Gods handes, are appointed vnto vs, with sorrow & grief, as we see. But the midle part therof, that is, our life being left in our own handes (by Gods appointment) we passe it ouer with vaine delites, neuer thinking whence we came, nor whither we go.

Iohn. 10. Luc. 19.

31 A wise traueiler passing by his Inne, though he see pleasant meates offered him: yet he forbeareth, vpon consideratiõ of the price, & the iourney he hath to make: and taketh in nothing, but so much as he knoweth

A similitude

well,

well, how to diſcharge the next morning at his departure: but a foole laieth hands on euery delicate bait that is preſented to his ſight, & plaieth the prince, for a night or two. But when it cõmeth to the reckoning, he wiſheth that he had liued only with bread & drink, rather than to be ſo troubled as he is for the paiment. The cuſtom of many Churches yet is, to faſt the eué of euerie feaſt, & then to make merry the next day, that is, vpon the feſtiual day it ſelfe: which may repreſent vnto vs, the abſtinent life of good men in this world, & the mirth that they haue in the world to come. But the faſhion of the world is contrary, that is, to eat and drinke merrily firſt at the tauern, & after, to let the hoſt bring in his reckoning. They eate, drinke, and laugh: & the hoſt ſcoreth vp al in the meane ſpace. And when the time cõmeth that they muſt pay, many an hart is ſad, that was pleaſant before.

32 This the ſcripture affirmeth alſo, of the pleaſures of this world: *Riſus dolore miſcebitur, & extrema gaudij luctus occupat*: laughter ſhalbe mingled with ſorrow, & mourning ſhall inſue at the hinder end of mirth. The diuel that plaieth the hoſt in this world, & Pro. 14.

will serue you with what delight or pleasure you desire, writeth vp all in his booke: & at the day of your departure, (that is, at your death) will hee bring the whole reckoning, & charge you with it al: & thē shal follow that, which God promiseth to worldlings by the Prophet Amos: *Your mirth shal be turned into mourning & lamentation.* Yea, & more thā this, if you be not able to discharge the reckoning, you may chance to hear that other dreadful sentēce of christ, in the Ap. *Quātū in delicijs fuit, tātū date illi tormētū:* look how much he hath bin in his delites, so much torment do you lay on him.

Amos. 2.
Tob. 2.
Apoc. 18.

33 Wherfore to cōclude this point, & therwithal this first part, touching vanities: truely may we say with the Prophet Dauid, of a worldly minded man: *Vniuersa vanitas omnis homo viuens:* The life of such men containeth al kind of vanity. That is vanitie in ambition, vanity in riches: vanity in pleasures: vanity in all thinges which they most esteeme. And therefore I may wel end with the words of God, by the Prophet Esay: *Vę vobis, qui trahitis iniquitatem in funiculis vanitatis:* Wo be vnto you, which do draw wickednes in the ropes of vanitie. These ropes

Psalm. 38.
Esai. 59.
The ropes of vainglorie.

ropes are thoſe vanities of vainglory, promotiõ, dignity, nobility, beauty, riches, delites, & other before touched: which alwaies draw with thẽ ſome iniquity & ſin. For which cauſe, Dauid ſaith to god: *Thou hateſt (O Lord) obſeruers of ſuperfluous vanities.* And for this cauſe the holy ghoſt pronounceth generaly of al mẽ. *Beatꝰ vir qui nõ reſpexit in vanitates, & inſanias falſas.* Bleſſed is that mã, which hath not reſpected vanities, & the falſ madnes of this world. Pſalm. 3. Pſalm. 39.

34 Now come I then to the ſecond part propoſed in this chapter: to ſhew how this world, with the cõmodities thereof, are not only vanities, but alſo deceites (as Chriſt termeth them) for that indeed, they perfourme not vnto their followers, thoſe idle vanities which they do promiſe. Wherein the world may be compared to that wretched & vngratefull deceiuer Laban: who made poore Iacob to ſerue him ſeuen yeares for faire Rachel, & in the end deceiued him with foule Lea. What falſe promiſes doeth the world make daily? To one it promiſeth long life and health: and cutteth him off in the midſt of his daies. To another it promiſeth great wealth and promotion: and after long ſer-

2 How worldly vanities are alſo deceites. Mat. 13.

Gen. 29. Falſe promiſes of the world.

uice, perfourmeth no part thereof. To another it promiseth great honor by large expenses: but vnderhand it casteth him into contempt by beggary. To another it assureth great aduãce. ment by mariage: but yet neuer giueth him abilitie to come to his desire. Go you ouer the whole world: behold countries: view prouinces: looke into cities: harken at the doores and windowes of priuat houses, of princes pallaces, of secret chãbers: & you shal see, & hear nothing, but lamẽtable cõplaints: one, for that he hath lost: another, for that he hath not wonne: a third, for that he is not satisfied: ten thousand, for that they are deceiued.

The false promise of renowne.

35 Can there be a greater deceit (for examples sake) than to promise renown, & memory, as the world doth to her followers: & yet to forget them assoone as they are dead? Who doth remember now one of forty thowsand iolly fellowes in this world, captaines, souldiers, counsellers, dukes, earles, princes, prelates & Emperors: Kings & Queenes: Lords, & Ladies? Who remembreth them I say? Who once thinketh or speaketh of them now? Hath not their memorie perished with their sound, as the Prophet saith?

Psalm. 9.

ſaith? Did not Iob promiſe truely, that *Their remembrãce ſhould be as aſhes troden vnder foot?* And Dauid, that *They ſhould be as a duſt blowen with the wind?* Iob. 13. Pſalm. 1.

Diuerſe men there haue bin ere this, that haue bin very mean in common account: & yet becauſe they haue labored to be vnknowen to the world, therefore the rather the world both remembreth & honoureth now the memorie of them. But many a king & Emperor haue ſtriued & laboured all their life to be known in the world, & yet are now forgotten. So that the world is like in this point (as one ſaith) to a couetous & forgetful hoſt, who if he ſee his old gueſt come by in beggarly eſtate, all his mony being ſpent: he maketh ſemblance not to know him. And if the gueſt maruell thereat, & ſay, that he hath come ofte that way, & ſpent much mony in the houſe: the other anſwereth, it may be ſo, for there paſſe this way ſo many, as we vſe not to keepe account thereof. But what is the way to make this hoſt to remember you (ſaith this author) The way is to vſe him ill as you paſſe by: beat him wel, or do ſome other notable iniurie vnto him, & he will remember you, as long as he liueth, & A compariſon.

many times will talke of you when you are farre off from him.

What the deceites of the world are.

36 Infinit are the deceits & dissimulations of the world. It seemeth goodly, fair, & gorgeous in outward shew: but when it commeth to handling, it is nothing but a feather: when it commeth to sight, it is nothing but a shadow: when it commeth to waight, it it is nothing but smoke: when it cõmeth to opening, it is nothing but an Image of plaister work, ful of old rags & patches within. To know the miseries of the world, you must go a litle out from it. For, as they which walk in a mist, doe not see it so well, as they which stand vpon an hil from it: so fareth it in discerning the world: whose property is, to blind thẽ that come to it, to the ende they may not see their own estate: euen as a rauen, first of all striketh out the poore sheepes eies, & so bringeth to passe, that she may not see the way to escape frõ his tyrany.

Similitude

37 After the world hath once bereft the worldling of his spirituall sight, that he can iudge no longer, between good & euil: vanity, & veritie: then it rocketh him asleepe, at ease & pleasure: it bindeth him sweetly: it deceiueth him pleasantly: it torměteth him

in

in great peace & reſt: it hath a proude ſpirit ſtraightwaies, to place him in the pinacle of greedie ambition, and therehence, to ſhew him al the dignities and prefermentes of the world: it hath twentie falſe merchantes, to ſhew him in the darke, the firſt and former endes, of faire and precious cloathes. (But he may not looke into the whole peeces, nor carie them to the light.) It hath foure hundred falſe Prophets to flatter him, as Acab had, which muſt keepe him from the hearing of Micheas his counſell: that is, from the remorſe of his owne conſcience, which telleth him trueth: it hath a thouſand cunning fiſhers, to laie before him pleaſant baites, but al furniſhed with dãgerous hooks within: it hath infinit ſtrũpets of Babylon, to offer him drinke in golden cuppes, but all mingled with moſt deadlie poiſon: it hath in euerie doore an illuring Iahell, to intice men into the milke of pleaſures and delightes, but all haue their hammers and nailes in their handes, to murder him in the braine when hee falleth aſleepe. It hath in euery corner, a flattering Ioab, to imbrace with one arme, and kill with the other. A falſe Iudas, to

3. Reg. 22.

Apoc. 17.

Iudi. 4.

2. Reg. 20.

Luc. 22.

giue

giue a kisse,& therewith to betray. Finally it hath all the deceits, al the dissimulations, all the flatteries, al the treasons, that possibly may be deuised. It hateth them, that loue it: deceiueth them, that trust it: afflicteth thē, that serue it: reproacheth them, that honor it: damneth them, that follow it: & most of all forgetteth them, that labor & trauel most of all for it. And to be brief in this matter, do you what you can for this world, & loue it, & adore it, as much as you will: yet in the end you shal find it a right Nabal: who after many benefits receiued frō Dauid, yet when Dauid came to haue need of him, he answreed, *Who is Dauid? Or who is the sonne of Isai, that I should know him?* Vpon great cause then said the Prophet Dauid: *O you children of men, how long wil you be so dull harted? Why do you loue vanity, & seeke after a lie?* He calleth the world not a lier, but a ly it self: for the exceeding great fraud & deceit, which it vseth.

1. Reg. 25.

Psalm. 4.

38 The third name or property that Christ ascribeth vnto the pleasures & riches of the world, is, that they are thornes: of which S. Gregory writeth thus: Who euer would haue beleeued me, if I had called riches thornes, as Christ

3. Howe pleasures of the world are thornes.

Hom. 15. in Euang.

Chriſt here doth, ſeeing thornes doe prick, and riches are ſo pleaſant? And yet ſurely they are thornes, for that with the pricks of their careful cogitations, they teare and make bloodie the minds of worldly men. By which words this holy father ſignifieth, that euen as a mans * naked body toſſed & tumbled among many thornes, can not be but much rent and torne, and made bloudy with the pricks therof: ſo a worldly mans ſoule beaten with the cares and cogitations of this life, cannot but be vexed with reſtles pricking of the ſame, and wounded alſo with many temptations of ſin, which doe occurre. This doth Salomon (in the places before alleadged) ſignifie, when he doth not only cal the riches and pleaſures of this world, [a] *Vanitie of vanities*, that is, the greateſt vanity of al other vanities: but alſo *Affliction of ſpirit*: giuing vs to vnderſtand, that where theſe vanities are, and the loue of them once entered: there is [b] no more the peace of god, which paſſeth al vnderſtanding: there is no longer reſt, or quiet of minde: but warre of deſires, vexation of thoughtes: tribulation of feares: pricking of cares: vnquietneſſe of ſoul: which is in deed a moſt

B

*But the wordes of Chriſt declare, that it is another thing that he did ſpeciallie reſpect therin: that is, the choking or deſtroieng of ſuch corne as was ſowen among thē, and the vtter extinguiſhing or great hindering of al good motions of the ſpirite of God, in al thoſe that are worldly minded.

a Eccl. 1. 2. 3. 4.

b Philip. 4.

a most miserable and pitiful affliction of spirit.

A comparison.

39 And the reason hereof is, that as a clock can neuer stand stil from running, so long as the peases doe hang thereat: so a worldlie man, hauing infinite cares, cogitations, and anxieties hanging vppon his mind, as peases vppon the clocke, can neuer haue rest, or repose daie or night, but is inforced to beate his braines, when other men sleepe, for the compassing of those trifles, wherewith he is incumbred. Oh how manie rich men in the worlde doe feele to bee true, that I now saie? Howe manie ambitious men doe prooue it dailie, and yet will not deliuer themselues out of the same?

Exod. 8.

40 Of all the plagues sent vnto Egypt, that of the flies was one of the most troublesome, and fastidious. For they neuer suffered men to rest: but the more they were beaten off, the more they came vppon them. So of all the miseries and vexations, that God laieth vppon worldlings, this is not the least, to be tormẽted with the cares of that, which they esteem their greatest felicitie: and cannot beate them off, by anie meane they can deuise.

uiſe. They ruſh vppon them in the morning, ſo ſoon as they awake: they accompanie them in the daie: they forſake them not at night: they folow them to bedde: they lette them from their ſleep: they afflict them in their dreames: and finally, they are like to thoſe importune and vnmercifull tyrantes, which God threateneth to wicked men, by Ieremie the prophet: *Qui nocte ac die non dabunt requiem:* Ierem. 16. Which ſhal giue them no reſt either by day or night: and the cauſe hereof, which God alleadgeth in the ſame chapter, is: *Quia abſtuli pacem meam a populo iſto (dicit Dominus) miſericordiam & miſerationes*: For that I haue taken awaie my peace from this kind of people (ſaith God) I haue taken awaie my mercie and commiſerations: a verie heauie ſentence to all them that lie vnder the yoke and bondage of theſe miſerable vanities.

41 But yet the prophet Eſaie hath a much more terible deſcriptiō of theſe mēs eſtate: *They put their truſt in things* Eſaie. 59. *of nothing, and do talke vanities: they conceiue labor, and bring forth iniquity: they breake the egges of ſerpents, and weaue the web of ſpiders: he that ſhal eat their egges*

ſhal

shal die: and that which is hatched thence, shall bee a cocatrice: their webs shall not make cloth to couer them: for that, their works are vnprofitable: and the work of iniquity is in their handes. These are the wordes of Esay, declaring vnto vs by most significant similitudes, how dangerous thornes the riches and pleasures of this world are. And first he saieth: *They put their hope in thinges of nothing, and do talk vanities*: to signifie, that he meaneth of the vanities, and vain men in this world: who commonly doe talke of the things which they loue best, & wherein they place their greatest affiance. Secondly he saieth: *They conceiue labor and bring forth iniquity*. Alluding heerein, to the childbirth of women, who first do conceiue in their womb: and after a great deal of trauel, do bring forth their infant: so worldly men, after a great time of trauel and labor in vanities, do bring forth no other fruit, than sin and iniquity. For that is the effect of those vanities, as hee speaketh in the same Chapter, crieng out to such kinde of men: *Woe bee vnto you, which do drawe iniquity in the ropes of vanitie.*

The explication of the wordes of Esaie.

42 But yet to expresse this matter more forcibly, he vseth two other similitudes

similitudes saying, *They breake the egs of serpents, & do weaue the webs of spiders.* Signifieng by the one the vanitie of these worldly cares: and by the other, the danger thereof. The spider we see taketh great paines and labor manie daies togither, to weaue her selfe a web: and in the end, when al is done, commeth a puffe of wind, or some other little matter, and breaketh all in peeces. Euen as hee in the Gospel, which had taken great trauel & care, in heaping riches togither, in plucking down his old barnes, building vp of new; and when he was come to say to his soul, *Now be mery*, that night his soul was taken from him, & all his labor lost. Therefore Esay saith in this place, that *The webs of these weuers shal not make them cloth to couer them withal: for that their works are vnprofitable.* Luc. 12.

43 The other comparison containeth matter of great danger & feare. For as the bird that sitteth vpon the egs of serpentes, by breaking and hatching them, bringeth forth a perilous brood, to hir own destruction: so those that sit abroad vpon these vanities of the world (saith Esay) doe hatch at last their own destruction. The reason whereof is (as hee saith) *For that*

the

the work of iniquity is in their hand. Still harping vpon this string, that a man cannot loue & follow these vanities, or intangle himselfe with their ropes (as his phrase is) but that he must indeede draw on much iniquity therewith: that is, he must mingle much sin and offence of God with the same: which effect of sin because it killeth the soule, that consenteth vnto it, therefore Esay compareth it vnto the brood of serpents, that killeth the bird which bringeth them foorth to the world. And finally, Moises vseth the like similitudes, when hee saith of
Deut. 32. vaine & wicked men, *Their vineyard is the vineyard of Sodomites, their grape is the grape of gal, & their clusters of grapes are most bitter: their wine is gal of dragõs, and the poison of cocatrices vncurable.* By which dreadful and lothsom comparisons, hee woulde giue vs to vnderstand, that the sweet pleasures of this worlde are indeede deceits, and will proue themselues one daie most bitter and dangerous.

4. The fourth part, how the worlde is miserie.

44 The fourth point that we haue to consider, is, how this word, *erumna*, that is, miserie and calamity, may be verified of the world, and the felicity thereof. Which thing though it maie appeare

appear ſufficiétly by that which hath beene ſaid before: yet wil I (for promiſe ſake) diſcuſſe it a little further in this place, by ſome particulars. And among many miſeries which I might here recoũt, one of the greateſt is, the breuity and vncertainty of al worldly prosperitie. Oh how great a miſery is this vnto a worldly man, that would haue his pleaſures, conſtant & perpetual? *O death how bitter is thy remẽbrãce* (ſaith the wiſe man) *vnto a man that hath peace in his riches?* We haue ſeene many men aduaũced, & not indured two monethes in their proſperitie: wee haue heard of diuerſe maried in great ioie, and haue not liued ſixe daies in their felicitie: we haue reade of ſtrange matters in this kinde; and we ſee with our eies no few examples daily. What a griefe was it (thinke you) to Alexander the Great, that hauing ſubdued in twelue yeares the moſt part of al the world, ſhould bee then inforced to die, when hee was moſt deſirous to liue: and when hee was to take moſt ioie, and comfort of his victories? What a ſorrowe was it to the rich man in the Goſpel, to heare vppon the ſudden, *Hac nocte*: Euen this night thou muſt die?

Breuitie. Eccl. 14. 1. Mac. 1. Luc. 12.

What

What a misery will this bee to manie worldlinges, when it commeth, who now build pallaces, purchase landes, heape vppe riches, procure dignities, make marriages, ioine kindreds, as though there were neuer an end of these matters? What a doleful day wil this be to them (I say) when they must forgoe al these thinges which they so much loue? When they must be turned off, as princes mules are wont to be, at the iourneies end: that is, their treasure taken from them, and their gaulde backes onely left vnto themselues? For as we see these mules of princes goe, al the day long, loaden with treasure, and couered with fair cloathes, but at night shaken off into a sorry stable, much brused & gauled, with the carriage of those treasures: so rich men that passe thorough this world, loaden with gold, and siluer, & do gaule greatly their soules in carriage thereof, are despoiled of their burden at the day of death, and are turned off, with their wounded consciences, to the lothsome stable of hel and damnation.

A comparison.

Discontentment.

45 Another misery ioined to the prosperity of this world, is the greeuous counterpeaze of discontentmẽts, that euerie

euerie worldly pleasure hath with it. Run ouer euery pleasure in this life, and see what sawce it hath adioined? Ask them that haue had most proofe thereof, whether they remaine contented, or no? The possession of riches is accompanied with so manie feares, and cares, as hath bin shewed: the aduancement of honours is subiect to all miserable seruitude that may be deuised: the * pleasure of the flesh, though it be lawful and honest, yet is it called by Saint* Paul, *Tribulation of the flesh*: but if it be with sin, ten thousand times more is it enuironed with al kind of miseries.

*It selfe is not so called; but it is said, that those that marrie shuld haue tribulation in the flesh; which is in respect of the cares & molestations that commonly hāg, or specially at that time, as the case stood with them, on the maried estate. *1. Cor. 7. 28.

46 Who can reckō vp the calamities of our body? So many diseases, so many infirmities, so many* mischāces, so many dāgers? Who cā tel the passiōs of our minde that doe afflict vs now with anger, now with sorow, now with enuy, now with fury? Who can recoūt the aduersities, & miseries, that come

*Whereas chance and fortune are vsed of vs in much like sense, though the sense and meaning of those that are instructed in the faith bee good, referring al to the prouidence of God; yet seing that S. Augustin long since was sorry that he had so much vsed such wordes, as appeareth Pet. 1 cap. 1. it were good that wee also should more warily decline such words, as others haue so prophanedly abused. And better were it a great deale to say, that such things are of the hand of God.

by

Of goods. our goods? Who cã number the hurts and discontẽtations, that daily insue vpõ vs, frõ our neighbors? One caleth vs in law for our goods: another pursueth vs for our life: a third, by slãder impugneth our good name: one afflicteth vs by hatred, another by enuy, another by flattery, another by deceit another by reuenge, another by false witnes, another by open arms. There are not so many daies, nor hours in our liues, as there are miseries and cõtrarieties in the same. And further than this, the euil hath this prerogatiue aboue the good, in our life: and one defect onely ouerwhelmeth and drowneth a great number of good things togither: as if a man had al the felicities heaped togither, which this worlde could yeelde, and yet had but one tooth out of tune: all the other pleasures would not make him mery.

Of neighbors.

Hester. 5. Hereof you haue a cleere example in a man chiefe counseller of king Assuerus; who for that Mardocheus the Iew did not rise to him when he went by, nor did honor him, as other men did: he said to his wife & friends, that al his other felicities were nothing, in respect of this one affliction.

47 Adde now to this miserie of darknes,

darknes and blindnes wherein worldly men liue (as in part I haue touched before) most fitly prefigured by the palpable darknes of Egypt, wherein no man could see his neighbour, no man could see his hand, none coulde see his worke, no man coulde see his waie: such is the darknesse wherein worldly men walke. *They haue eies, but they see not*, saith Christ: that is, though they haue eies to see the matters of this worlde, yet they are blinde, for that they see not the things they should see indeede. *The children of this worlde are wiser in their generation, than the children of light.* But that is onelie in matters of this worlde, in matters of darknesse, not in matters of light, whereof they are no children: *For that the carnal man vnderstandeth not the thinges that are of God.* Walke ouer the world, & you shal finde men as sharpe eyed as eagles in thinges of the earth: but the same men as blind as beetles in matters of heauen. Thereof ensue those lamentable effectes, that wee see dailie of mans lawes so carefully respected, and Gods commaundements so conteptuously reiected: of earthly goods sought for, and heauenlie gooddes

The miserie of blindnes.

Exod. 10.

Mat. 13.

Luc. 16.

1. Cor. 2.

not

not thought vpon: of so much trauell taken for the body, and so little care vsed for the soul. Finally, if you wil see in what great blindnesse the worlde doth liue, remember that S. Paul cõming from a worldling to bee a good Christian: had scales taken from his eies by Ananias, which couered his sight before, when he was in his pride and ruffe of the world:

Acts. 9.

Temptations and dangers.

48 Beside al these miseries, there is yet another miserie, greater in some respect than the former: and that is, the infinite number of temptations, of snares, of intisements in the world, whereby men are drawen to perdition daily. Athanasius writeth of Saint Anthonie the hermite, that God reuealed vnto him, one daie, the state of the world, and he saw it al hanged full of nets in euerie corner, and diuels sitting by to watch the same. The Prophet Dauid to signifie the very same thing: that is, the infinite multitude of snares in this world, saith, *God shal raine snares vpon sinners*. That is, god shal permit wicked men to fal into snares: which are as plẽtiful in the world, as are the drops of rain, which fal down from heauen. Euery thing almost is a deadly snare, vnto a carnal

Athan. in vita Anthonij.

Psalm. 10.

& looſe harted man. Euery ſight that he ſeeth: euery word that he heareth: euery thought that he cõceiueth: his youth, his age, his frieds, his enimies, his honor, his diſgrace, his riches, his pouerty, his company keeping, his proſperitie, his aduerſitie, his meate that he eateth, his apparell that hee weareth, all are ſnares to draw him to deſtruction, that is not watchfull.

49 Of this then, & of the blindneſſe declared before, doth follow the laſt, & greateſt miſery of all, which can be in this life: & that is, the facility wherby worldly men do run into ſin. For truly, ſaith the ſcripture: *Miſeros facit populos peccatum:* Sin is the thing that maketh people miſerable. And yet, how eaſily men of the world do commit ſin, & how litle ſcruple they make of the matter, Iob ſignifieth, when talking of ſuch a man, he ſaith: *bibit quaſi aquam iniquitatem:* He ſuppeth vppe ſinne, as it were water. That is, with as great facility, cuſtom, & eaſe, paſſeth he down any kind of ſinne, that is offered him, as a man drinketh water, when he is a thirſt. He that will not beleeue the ſaying of Iob: let him proue a litle, by his owne experience, whether the matter bee ſo or no: let

Facilitie of ſinning.

Pro. 14.

Iob. 15.

him walk out into the ſtreets, behold the doings of men, view their behauior, conſider what is done in ſhops, in hals, in conſiſtories, in iudgement ſeates, in pallaces, & in commō meeting places abroad: what lying, what ſlādering, what deceiuing there is. He ſhal find, that of al things, wherof mē take any account, nothing is ſo litle accounted of as to ſin: he ſhal ſee iuſtice ſold, verity wreſted, ſhame loſt, & equity deſpiſed. He ſhal ſee the innocent cōdemned, the guilty deliuered, the wicked aduanced, the vertuous oppreſſed. He ſhal ſee many theeues floriſh, many vſurers bear great ſway, many murtherers & extortioners reuereēced & honored, many fooles put in authority, & diuers, which haue nothing in them but the form of mē, by reaſon of mony, to be placed in great dignities, for the gouernmēt of others He ſhal heare at euery mans mouth almoſt, vanity, pride, detractiō, enuie, deceit, diſſimulation, wantonnes, diſſolution, lying, ſwearing, periurie, and blaſpheming. Finally, he ſhall ſee the moſt part of men, to gouern thēſelues abſolutely, euen as beaſts doe, by the motion of their paſſions, not by lawe of iuſtice, reaſon, religion, or vertue.

The ſinneſull ſtate of the world.

50 Of this doth insue the fift point that Christ toucheth in this parable, & which I promised here to handle: to wit, that the loue of this world choketh vp, & strangleth euery man who it possesseth, from al celestiall & spiritual life: for that it filleth him with a plaine contrary spirit, to the spirit of God. The Apostle saith: *Si quis spiritū Christi non habet, hic non est eius*: If any man hath not the spirit of Christ, this fellow belongeth not vnto him. Now, how contrary the spirit of Christ, and the spirit of the world is, may appear by the fruites of Christes spirit reckoned vp by S. Paul vnto the Galat. to wit, *Charity*, which is the roote & mother of al good woorks: *Ioy* in seruing God: *Peace*, or tranquillity of mind in the storms of this world: *Patience*, in aduersitie: *Longanimity*, in expecting our reward: *Bonity*, in hurting no man: *Benignity*, in sweet behauior: *Gentlenes*, in occasion giuē of anger: *Faithfulnes*, in performing our promises: *Modesty*, without arrogancie: *Continency*, frō al kind of wickednes: *Chastity*, in conseruing a pure mind in a clean & vnspotted body. *Against these men* (saieth S. Paul) *there is no law*. And in the verie same chap. he expresseth the spirit of

5 The fist part of this chapter.

Rom. 8.

Gal. 5. The effects of the spirit of Christ.

Gal. 6. The effects of the spirit of this world.

the world by the contrary effects, saieng: *The works of flesh are manifest, which are fornication, vncleannes, wantonnesse, lecherie, idolatrie, poysonings, enmities, cõtentions, emulations, wrath, strife, dissention, sects, enuie, murder, drunkennes, gluttonie, & the like: of which I foretell you, as I haue told you before, that those men which do such thinges shall neuer obtaine the kingdome of heauen.*

The rules of S. Paul to know our spirit.

51 Here now may euery man iudge of the spirit of the world, and the spirit of christ: & (applying it to himself) may coniecture whether he holdeth of the one, or of the other. S. Paul giueth two prety short rules in the very same place to trie the same. The first is, *They which are of Christ haue crucified their flesh with the vices & concupiscẽces therof.* That is, they haue so mortified their own bodies, as they striue against all the vices & sins repeated before, & yeeld not to serue the concupiscences or temptations thereof. The second rule is: *If we loue in spirit, then let vs walke in spirit.* That is, our walking & behauiour is a signe whether we bee aliue or dead. For if our walking be spirituall, such as I haue declared before by those fruits thereof; then do we liue & haue life in spi-

Gal. 5.

rit:

rit: but if our works be carnall, such as S. Paul now hath described: then are we carnall & dead in spirit, neither haue we any thing to do with Christ, or portion in the kingdom of heauē. And for that all the world is full of those carnal works, & bringeth foorth no fruits indeed of Christs spirit, nor permitteth them to grow vp or prosper within her, thence it is, that the scripture alwaies putteth Christ, and the world for opposit & opē enemies. Christ and the world enimies.

52 Christ himself saith, that *The world cannot receiue the spirit of truth.* And a- [illegible] Iohn. 14.

that *neither he, nor any of his are of the world, though they liue in the world.* And yet further, in his most vehemēt prai- Iohn. 15. 17

er vnto his father: *Pater iuste mundus te non cognouit*: Iust father, the world hath not knowen thee. For which cause S. Iohn writeth: *If any man loue the world, the loue of the father is not in him.* And yet further S. Iames, that *Whosoeuer but desireth to be friēd of this world, is thereby made an enimy to God.* What wil worldly men say to this? S. Paul affirmeth plainely, That this world is to be damned. And Christ insinuateth the same in S. Iohns gospe: but most of al, in that wonderfull fact Iohn. 17. Iohn. 2. Iacob. 4. 1. Cor. 11. Iohn. 12.

of his, when praying to his father, for other matters, hee excepteth the world by name: *Non pro mundo rogo*, faith he: I do not ask mercy, & pardō for the world, but for those which thou hast giuen me out of the world. Oh what a dreadful exception is this, made by the Sauior of the world, by the lamb, that taketh away al sins, by him that asked pardon, euen for his tormentors and crucifiers, to except now the world by name frō his mercie! Oh that worldly men would cōsider but this one point onely: they would not (I thinke) liue so voide of feare as they do.

Iohn. 1.

Luc. 23.

53 Can any man maruell now why S. Paul crieth so carefully to vs? *Nolite conformari huic seculo*: Conforme not your selues to this world? And again: *That we should renounce vtterly al worldly desires?* Can any maruel why S. Iohn, which was most priuy, aboue all others, to Christs holy meaning herein, saith to vs in such earnest sort: *Nolite diligere mundum, neq, ea quę in mūdo sunt*: Do not loue the world, nor any thing that is in the world. If we may neither loue it, nor so much as conform our selues vnto it, vnder so great pains (as are before rehearsed) of the enmitie

Rom. 12.

Titus 2.

1. Iohn. 2.

enmity of God & eternal damnatiõ: what ſhal becom of thoſe mẽ that do not only conform thẽſelues vnto it, & the vanities therof, but alſo do follow it: ſeeke after it: reſt in it: & do beſtow all their labours, and trauels vpon it?

54 If you ask me the cauſe why chriſt ſo hateth & abhorreth this world: S. Iohn telleth you: *Quia mundus totus in maligno poſitus eſt*: For that all the whole world is ſet on naughtines: for that it hath a ſpirit contrary to the ſpirit of chriſt, as hath bin ſhewed: for that it teacheth pride, vainglory, ambition, enuy, reuenge, malice with pleaſures of the fleſh, & al kind of vanities: & Chriſt on the contrary ſide, humilitie, meekenes, pardoning of enimies, abſtinence, chaſtitie, ſufferance, mortification, bearing the croſſe, with contempt of all earthly pleaſures, for that it perſecuteth the good, & aduaunceth the euil: for that it rooteth out vertue, and planteth al vice: and finally, for that it ſhutteth the doores againſt Chriſt when hee knocketh, and ſtrangleth the heart that once it poſſeſſeth.

Why chriſt hateth the world. 1. Iohn. 5.

Apoc. 3.

55 Wherefore to conclude this part, ſeeing this world is ſuch a thing as it is: ſo vaine, ſo deceitfull, ſo troubleſome,

A deſcription of the world.

some, so dangerous: seeing it is a professed enimy to Christ, excommunicated & damned to the pit of hel: seeing it is (as one father saith) an Arke of trauel, a schoole of vanities, a feat of deceit, a laberinth of error: seeing it is nothing else but a barren wildernes, a stony field, a dirty stie, a tempestuous Sea: seeing it is a groue full of thorns, a medow full of scorpions, a florishing garden without fruit, a caue ful of poisoned & deadly basilisks: seeing it is finally (as I haue shewed) a fountain of miseries, a riuer of teares, a feined fable, a delectable frensy: seeing (as S. Austen saith) the ioy of this world hath nothing else but false delight, true asperity, certain sorrow, vncertaine pleasures, trauelsom, labour, fearful rest, grieuous misery, vain hope of felicity: seeing it hath nothing in it (as S. Chrysostom saith) but teares, shame, repentance, reproach, sadnes, negligence, labours, terrors, sickneſſe, sin, & death it selfe: seeing the worlds repose is full of anguish, his securitie, without foundation, his feare without cause, his trauels without fruit, his sorow without profit, his desires without succeſſe, his hope without reward, his mirth without continuãce, his

Aug. ep. 39.

Hom. 22. ad pop. Antioc.

his miſeries without remedies: ſeeing theſe & a thouſand euils more are in it, & no one good thing can be had from it: who will bee deceiued with this viſard, or allured with this vanity hereafter? Who will be ſtaied from the noble ſeruice of God by the loue of ſo fond a trifle as is this world? And this, to a reaſonable man may be ſufficient to declare the inſufficiencie of this third impediment.

56 But yet for the ſatisfieng of my promiſe in the beginning of this chapter, I haue to adde a word or two in this place, how wee may auoide the danger of this world, & alſo vſe it vnto our gain and commoditie. And for the firſt, to auoid the dangers, ſeeing there are ſo many ſnares & traps, as hath bin declared: there is no other way but onely to vſe the refuge of birdes, in auoiding the daungerous ſnares of fowlers: that is, to mount vp into the aire, and ſo to flie ouer them all: *Fruſtra iacitur rete ante oculos pennatorum*, ſaith the wiſe man: that is, The net is laid in vain before the eies of ſuch as haue wings, & can fly. The ſpies of Iericho, though many ſnares were laid for them by their enemies: yet they eſcaped al, for that they walked

The laſt part of this chapter, how wee may auoid the euill of the world.

Pro. 1.

Homil. 1. in Ioſue.

ked by hils, saith the scripture: whereunto Origé alluding saith: that there is no way to auoid the dangers of this world, * but to walke vpon hils, & to imitate Dauid, that said: *Leuaui oculos meos ad mõtes, vnde veniet auxiliũ mihi*: I lifted vp mine eies vnto the hils, whence all mine aide and assistance came, for auoiding the snares of this world. And then shal we say with the same Dauid: *Anima nostra sicut passer erepta est de laqueo venantiũ*: Our soul is deliuered as a sparrow frõ the snares of the foulers. We must say with S. Paul: *Our conuersation is in heauen*. And thé shal we litle fear all these deceits, & dangers vpon earth. For as the fouler hath no hope to catch the bird, except he cã allure her to pitch & come down, by some means: so hath the diuel no way to intãgle vs, but to say as he did to christ: *Mitte te deorsũ*: Throw thy selfe down: that is, pitch down vpon the baits which I haue laid: eate & deuour thé: enamor thy self with thé, tie thine appetit vnto thé, & the like. 57 Which grosse & open temptation, he that will auoide, by contemning the allurement of these baites: by flying ouer them: by placing his loue & cogitatiõs in the mountaines of heauenly

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* Though the matter be good: yet hardly doth it stãd by these places.
Psalm. 120.
Psalm. 123.
Psalm. 22.
Mat. 4.

uenly ioies & eternitie: he ſhal eaſilie eſcape all dangers & perils. King Dauid was paſt them all, when he ſaid to God: *What is there for me in heauen, or what doe I deſire beſides thee vpon earth? My fleſh and my hart haue fainted for deſire of thee. Thou art the God of my hart, and my portion (O Lord) for euer.* Pſalm. 72.

58 S. Paul alſo was paſt ouer theſe dangers, whē he ſaid: that *Now he was crucified to the world; & the world vnto him*: & that *He eſteemed all the wealth of this world as meere doung*: & that albeit he liued in fleſh, yet liued hee not according to the fleſh. Which glorious example if we follow, in contemning & deſpiſing the vanities of this world and fixing our mindes, in the noble riches of Gods kingdom to come: the ſnares of the diuill would preuail nothing at all againſt vs in this life. Gal. 6. Phil. 3. 2. Cor. 10.

59 Touching the ſeconde point, how to vſe the riches & commodities of this world to our aduantage: Chriſt hath laid downe plainly the meanes: *Facite vobis amicos de Mammona iniquitatis*: Make vnto you friendes of the riches of iniquity. The rich glutton might haue eſcaped his torméts, and haue made himſelfe an happie man by help of worldly wealth, if hee would, Luc. 16. Luc. 16.

How to vſe worldlie wealth to our aduantage.

would: & so might many a thousand which now liue, & wil go to hel for the same. O that mē would take warning, & be wise, whiles they haue time. S. Paul saith, *Deceiue not your selues: looke what a man soweth, & that shal he reape:*

Gal. 4.

2. Cor. 9.

What a plentiful harueſt then might rich men prouide themselues, if they would: which haue such store of seed, & so much ground offered them daily to sow it in? why do they not remēber that sweete harueſt song? *Come yee blessed of my father, enter into the kingdom prepared for you: for I was hungry, & yee fed me: I was thirsty, & you gaue me to drinke: I was naked, & you apparelled me.*

Mat. 25.

Or if they do not care for this: why do they not feare at leaſt the black *Sanctus* that must be chāted to them for the contrarie: *Agite nunc diuites, plorate, vlulantes in miserijs vestris quæ aduenient vobis:* Goe too now you rich men, weepe & houle in your miseries, that shall come vpon you.

Iac. 25.

60 The holy father Iohn Damascen reporteth a parable of Barlaā the hermite, to our purpose. There was (saith he) a certain city, or commonwealth: which vsed to chuse thēselues a king frō amōg the poorest sort of the people, and to aduance him to great honour,

Damasc. in hist. Barlaā & Iosaphat. cap. 1.

A parable.

nor, wealth, and pleaſures for a time: but after a while, when they were wea ry of him, their faſhion was to riſe againſt him, and to diſpoile him of all his felicity, yea, the very clothes off his back, and ſo to baniſh him naked into an Iland of a far country: where bringing nothing with him, he ſhould liue in great miſerie, and bee put to great ſlauery for euer. Which practiſe one king at a certaine time conſidering, by good aduiſe (for al the other, though they knewe that faſhion, yet through negligence and pleaſures of their preſent felicity, cared not for it) took reſolute order with himſelf, how to preuent this miſerie: which was by this means: He ſaued euery day great ſummes of monie from his ſuperfluities and idle expences, and ſo ſecretly made ouer before hand a great treaſure into that Iland, whereunto hee was in danger daily to bee ſent. And when the time came that indeede they depoſed him from his kingdom and turned him away naked, as they had don the other before: he went to the Iland with ioy and confidence, where his treſure lay, & was receiued there with exceeding great triumph, & placed preſently in greater glory thã

euer

euer he was before.

The application of this parable.

61 This parable (drawing ſomwhat neer to that which chriſt put of the euil ſteward) teacheth as much as at this preſent needes to be ſaid in this point. For the city or commō wealth is this preſent world, which aduāceth to authority, poor men: that is, ſuch as come naked into this life, & vpon the ſudden whē they look leaſt for it, doth it pul thē down againe, & turneth thē naked into their graues, & ſo ſendeth thē into another world, where bringing no treaſure with them, they are like to finde litle fauor, & rather eternal miſery. The wiſe king that preuēted this calamity, is he, which in this life (according to the coūſel of chriſt) doth ſeek to lay vp treaſure in heauē, againſt the day of his death, when he muſt be baniſhed hence naked, as all the princes of that city were: at which time if their good deedes doe follow them (as God promiſeth) then ſhall they be happy mē, & placed in much more glory, than euer this world was able to giue thē. But if they come without oile in their lāps: then is there no thing for them to expect: but *Neſcio vos*: I know not you. And whē they are known: *Ite maledicti in ignē eternū*: Go you accurſed into fire euerlaſting.

Luc. 12.

Apoc. 14. Mat. 25.

Mat. 25.

Of the fourth impediment: which is too much presuming of the mercy of God.

THere are a certain kind of people in the worlde, who will not take the pains to think of, or to alleadge any of the said impedimentes before: but haue a shorter way for al, & more plausible, as it seemeth to them, and that is, to lay the whole matter vpon the backe of Christ himselfe, & to answere whatsoeuer you can say against them, with this onely sentence: *God is merciful.* Of these mē may christ complaine with the prophet; saieng, *supra dorsum meum fabricauerunt peccatores, prolongauerunt iniquitatem*: Sinners haue built vpon my backe, they haue prolonged their iniquity. By which words we may accoūt our selues charged, that prolonging of iniquitie in hope of Gods mercy, is to build our sins on his back. But what followeth? wil god bear it? No verily: for the next words insuing are: * *Dominus iustus concidet ceruices peccatorum*; God is iust, he wil cut in sunder the necks of sinners. Heere are two cooling cardes, for the two warm imaginatiōs before. Mean you (Sir) to prolong your iniquitie, for that God is merciful? Remember also that he is iust, saith the Prophet.

Psalm. 128.

Building on Gods back.

B

*Though it stand not on the natural sense of this place yet is it that in effect, which is rebuked.

Rom. 6. 1.

Are

Are ye gotten vp vpō the back of god to make your nest of sin there? Take heed: for he wil fetch you down again & break your neck downward, except ye repent: for that indeed there is no one thing which may be so iniurious to god, as to make him the foundatiō of our sinfull life, which lost his owne life for the extinguishing of sinne.

How God is both merciful and iust.

2 But you wil saie: And is not God then merciful? Yes truely (deere brother) he is most merciful, and there is neither end, nor measure of his mercy. He is euen mercy it selfe: it is his nature and essence: & he can no more leaue to be merciful, thā he can leaue to bee God. But yet (as the Prophet here saith) he is iust also. We must not so remember his mercy, as we forget his iustice. *Dulcis & rectus Dominus:* Our Lord is sweet, but yet vpright & iust too, saith Dauid: and in the same place: *All the waies of the lord are mercy and trueth.* Which wordes holy Barnard expounding in a certain Sermō of his, saith thus: There be two feet of the Lord, whereby hee walketh his waies: that is, mercy and truth: and god fasteneth both these feet vpō the harts of them, which turne vnto him: & euery sinner that wil truly conuert him-

Psa. 24.

Serm. 52. paruorum.

The two feet of God

himselfe, must lay hand fast on both these feete. For if he should lay hands on mercy only, letting passe truth and iustice: he would perish by presumption. And on the other side, if he should apprehend iustice only, without mercy: hee would perish by desperation. To the end therefore that he may be saued, he must humbly fal downe and kisse both these feete: that in respect of gods iustice he may retaine feare: and in respect of his mercy, hee maie conceiue hope. And in another place: Happy is that soule vpon which our lord Iesus Christ hath placed both his feete: I will not sing vnto thee iudgement alone, nor yet mercy alone (my God) but I wil sing vnto thee, with the Prophet Dauid, mercy and iudgement ioined togither. And I will neuer forgette these iustifications of thine.

Serm. 6. in Cant.

Psa. 101. Psa. 148.

3 S. Austen handleth this point most excelétly in diuers places of his works Let thé mark (saith he) which loue so much mercy & gentlenes in our lord: let them mark (I say) & feare also his truth. For (as the prophet saith) god is both sweet & iust. Dost thou loue that he is sweete? Fear also that he is iust. As a sweete Lord, he saide, *I haue held my*

Tract. 33. in Ioan.

Psalm.102. *my peace at your sinnes:* but as a iust lord he addeth, *And think you that I wil hold my peace stil?* God is merciful, and ful of mercies, say you: it is most certain: yea, ad vnto it, that *He beareth log.* But yet fear that, which commeth in the verses end, *Et verax:* that is, He is also tru & iust. There be two things, where by sinners do stand in danger: the one in hoping too much (which is presūption;) the other in hoping too little, which is desperation. Who is deceiued by hoping too much? Hee which saith vnto himself, God is a good god, a mercifull God: and therefore I will do what pleaseth me. And why so? Because God is a mercifull God, a good God, a gentle God. These men runne into dāger by hoping too much. Who are in dāger by despaire? Those which seeing their sinnes greeuous, and thinking it nowe impossible to bee pardoned, saie within themselues; Wel, we are once to be damned: why do not we then, whatsoeuer pleaseth vs best in this life? These men are murdered by desperation; the other by hope. What therfore doth God for gaining of both these men? To him which is in danger by hope, he saith:

Two dangers of sinners.

Eccle.5. *Do not say with thy selfe, The mercie of God*

God is great, he wil be merciful to the multitude of my sins: for the face of his wrath is vpõ sinners. To him that is in danger by desperation, he saith: *At what time soeuer a sinner shal turne himselfe to me, I wil forget his iniquities.* Thus far Saint Austen, beside much more which hee addeth in the same place, touching the great perill and follie of those, which vpon vain hope of Gods mercy do perseuere in their euil life. Ezech. 18.

4 It is a very euil consequent, and most vniust kinde of reasoning, to say, that for asmuch as God is mercifull and long suffering, therefore wil I abuse his mercy, and continue in my wickednesse. The scripture teacheth vs not to reason so, but rather quite contrary; God is merciful, and expecteth my conuersion, and the longer he expecteth, the more greeuous will be his punishment when it commeth, if I neglect this patience: and therefore I ought presently to accept of his mercie. So reasoneth S. Paul, which saieth, *Doest thou contemne the riches of his long suffering and gentlenes? Doest thou not knowe that the patience of God towardes thee is vsed to bring thee to repentance? But thou through the hardnes of thy hart and irrepentant mind doest* Rom. 2.

heord

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hoord vp to thy selfe wrath, in the daie of vengeance, at the reuelation of Gods iust iudgement. In which words S. Paul signifieth, that the longer that God suffereth vs with patience in our wickednesse, the greater heape of vengeance doth hee gather against vs, if wee persist obstinate in the same. Whereto S. Austen addeth another consideration of great dread & feare: & that is, If he offer thee grace (saith he) to day: thou knowest not whether he will doe it to morrow or no. If hee giue thee life and memory this week: thou knowest not whether thou shalt enioy it the next weeke or no.

Tract. 33. in Ioan.

Gods goodnes nothing helpeth those that persеuere in sinne. Psa. 72.

5 The holy Prophet beginning his seuentith and seconde Psalme of the daungerous prosperitie of worldlie men, vseth these wordes of admiration, *How good a God is the God of Israell vnto thē that be of a right hart?* And yet in all that Psalme, hee doeth nothing els but shew the heauy iustice of God towardes the wicked, euen when hee giueth thē most prosperitie & worldly wealth: and his conclusion is, *Behold (O Lorde) they shal perish which depart from thee: thou hast destroied al those that haue broken their faith of wedlocke with thee.* By which is signified, that, howe good

good soeuer God be vnto the iust: yet that pertaineth nothing to the relieſe of the wicked, who are to receiue iust vengeance at his handes, amidſt the greateſt mercies beſtowed vpon the godly. *The eies of the lord are vpō the iust* (ſaith the ſame prophet) *& his ears are bent to heare their praiers: but the face of the lord is vpon them that doe euill, to deſtroy their memory from out the earth.* Pſa 33.

6 It was an olde practiſe of deceiuing prophets reſiſted ſtrōgly by the prophets of God to crie, peace, peace, vnto wicked men; when indeed there was nothing towardes them but danger, ſworde, and deſtruction, as the true prophetes foretolde, and as the euent prooued. Wherefore, the Prophet Dauid giueth vs a notable and ſure rule, to gouerne our hope & confidence withall, *Sacrificate ſacrificium iuſticię, & ſperate in Domino*; Doe you ſacrifice vnto God the ſacrifice of righteouſnes, and then truſt in him. Wherewith Saint Iohn agreeth, when he ſaith, *If our heart or conſcience doe not reprehend vs for wicked life: then haue we confidence with God:* as who would ſay, If our conſcience be guilty of lewd & wicked life, and we reſolued to dwell and continue therein; then in vaine Ier. 6. 8. Eze. 13. 1. Iohn. 3.

haue

haue we confidence in the mercies of God, vnto whose iust iudgement wee stand subiect for our wickednes.

The seueritie of Gods punishment vpon sin.

7 It is most wonderful and dreadful to consider how God hath vsed himselfe towards his best beloued in this world, vpon offence giuen by occasion of sinne: how easily he hath changed countenance, how soon he hath broken off frindship, how streitly he hath taken account, and how seuerely he hath punished. The angels that he created with so great care and loue, & to whom he imparted so singular priuileges, of al kinde of perfections, as he made them almost very Gods (in a certaine maner) committed but only one sin of pride against his maiestie, and that only in thought, as Diuines do hold: and yet presently, al that good will and fauour was changed into iustice: and that also so seuere, as they were throwen downe to eternall torments, without redemption, chained for euer, to abide the rigor of hell fire and intollerable darcknes.

The angels

Esai. 14.

2. Pet. 2. Ep. Iud.

Adam and Eue.

8 After this, god made himself another new frind of flesh & blood, which was our father Adã in paradise, where God conuersed with him so frindly & familiarly, as is most wonderful to cõsider;

sider: hee called him, hee talked with him, he made al creaturs in the world subiect vnto him: he brought them al before him, to the end that hee, and not god, shuld giue them their names: he made a mate and companion for him: he blessed them both: and finally shewed al possible tokens of loue, that might bee. But what insued? Adam committed but one sinne: and that at the intisement of another: & that also a sinne not of so very great importance (as it may seeme to mans reason) being but the eating of the tree forbidden: and yet the matter was no sooner done, but al friendshippe was broken betweene God and him: hee was thrust out of paradise, condemned to perpetuall miserie, and all his posteritie to eternall damnation, togither with himselfe, if he had not repented. And how seuerelie this greeuous sentence is executed, maie sufficientlie appeere by this, that infinite millions of people, euen the whole race of mankinde, is for it cast downe vnto the vnspeakeable torments of hel: excepting those few, that since are ransomed by the comming down of Gods owne son, the seconde person in Trinitie, into this flesh;

and

and by his intollerable sufferings, and death in the same.

Moses and Aaron. Num. 20. 27. 33. Deu. 10. 32. 34.

9 The two miracles of the worlde Moses and Aaron were of singular authoritie and fauour with God; in so much as they coulde obtaine great thinges at his hands for other men: & yet when they offended God once themselues, at the waters of contradictions in the desart of sin, for that they doubted somewhat of the miracle promised to them from God, and thereby did dishonor his maiesty before the people, as hee saith; they were presently rebuked most sharply for the same: and though they repented hartily that offēce, & so obtained remission of the fault or guilt: yet was there laid vpon them a greeuous chastisment for the same: and that was, that they shoulde not enter thēselues into the land of promise: but shoulde die when they came within the sight thereof. And albeit they intreated God most earnestly for the release of this penance: yet coulde they neuer obtaine the same at his hands: but alwaies hee aunswered them; *Seeing you haue dishonored me before the people, you shal die for it, and shall not enter into the land of promise.*

10 In

10 In what speciall great fauour was Saul with God, when he chose him to be the first king of the people: caused Samuel the prophet so much to honor him, and to annoint him prince vpon Gods own inheritance, as he calleth it? When he cõmended him so much, and tooke such tender care ouer him? and yet afterward, for that he brake Gods commandement, in reseruing certaine spoiles of warre, which hee would haue destroied: yea, though he reserued them to honor God withall, as he pretended: yet was he presently cast off by God: degraded of his dignitie: giuen ouer to the handes of an euil spirit: brought to infinite miseries (though he shifted out for a time) & finally so forsaken and abandoned by God, as he slew himselfe: his sonnes were crucified or hanged on a crosse by his enemies: and all his familie & linage extinguished for euer.

Saul.
1. Reg. 10. & 11.
Act. 13.
1. Reg. 13. 15. 16.
1. Reg. 16.
1. Reg. 31.
1. Par. 10.
2. Sam. 21. 6.

11 Dauid was the chosen and deere friend of God, and honoured with the title of *One that was according to gods own hart*. But yet assoone as he had sinned: the Prophet Nathan was sent to denounce Gods heauy displeasure & punishment vpon him. And so it insued, notwithstanding that he sorrowed &

Dauid.
2. Reg. 12.
Psalm. 34. 68. 108. 101.
Psalm. 29.

humbled himselfe so much, as he did for the sin that he had done: as may appear by his fasting, praier, weeping, wearing of sack, *eating of ashes, and the like. By which is euident, that how great Gods mercie is to thē that fear him: so great is his iustice to thē that offend him.

B
*In this the sense is rather to bee regarded, than the words to be streitly vrged.
Gen. 4.
Gen. 8.
Gen. 19.
Num. 16.
Leui. 10.

12 The scripture hath infinite examples of this matter, as the reiectiō of Cain & his posteritie streight vpon his murder: the pitifull drowning of the whole world in the time of Noe: the dreadful consuming of Sodō & Gomorra, with the cities about by fire & brimstone: the sending downe quicke to hell of Chore, Dathan and Abyron: with the slaughter of two hundred & fiftie their adherentes, & many thousandes of the people besides, for rebellion against Moses and Aaron: the suddain killing of Nadab, & Abiu, sonnes of Aaron, and chosen priests, for once offring of * other fire on the altar, than was appointed thē: the most terrible striking dead of Ananias & Saphira, for retaining some part of their own goods, by deceit, frō the Apostles: with many mo such exāples, which the scripture doth recoūt.

B
*Wherein also we may see what those may looke for that worship God with mens traditions, or otherwise than he hath appointed.
Acts. 5.
The heauines of Gods hand.

13 And so the grieuousnes of Gods iustice

iustice,& heauines of his hand, when it lighteth vpon vs, though it appear sufficiently by al these examples before alleadged, wherin the particular punishments (as you see) are most rigorous: yet wil I repeate one act of God more, out of the scripture, which expresseth the same in wōderfull maner. It is wel known, that Beniamin among al the twelue sonnes of Iacob, was the deerest vnto his father, as appeareth in the booke of Genesis: and & therefore also greatly respected by God: and his tribe placed in the best part of al the land of promise, vpō the diuisiō thereof, hauing Ierusalem, Iericho, & other the best cities within it. Yet notwithstanding for one onely sin committed by certain priuate mē in the city of Gabaa, vpon the wife of a Leuite, God punished the whole tribe in this order, as the scripture recoūteth. He caused al the other eleuē tribes to rise against them: & first, to come to the house of God in Silo, to aske his aduise, & follow his direction in this war against their brethren: & thence hauing by Gods appointmēt entered battel twise with the tribe of Bēiamin, the third day God gaue thē so great a victorie, as they slue all the

Gen. 42. 43.

Iosua. 18.

Iudic. 19. 20

liuing creatures, within the compas of that tribe, except only six hundred mẽ that escaped away into the desart: the rest were slain, both man, womã, children, & infantes, togither with al the beastes, and cattel, & al the cities, villages, & houses burnt with fire. And al this, for one sinne committed, onelie at one time, with one woman.

14 And who will not then confesse with Moses: that *god is a iust god, a great God, & a terrible God?* Who wil not cõfesse with S. Paul: *It is horrible to fal into the hands of the liuing God?* who wil not say with holy Dauid: *A iudiciis tuis timui:* I haue feared at the remẽbrance of thy iudgements? If God would not spare the destroieng of a whole tribe for one sin onely: if he would not pardon Chore, Dathã & Abirõ for once: the sons of Aaron for once: Ananias, and Saphira for once: if he would not forgiue Esau, though afterwarde hee sought the blessing with teares, as the Apostle saith: if hee woulde not remit the punishment of one fault to Moses & Aaron, though they asked it with great instãce: if he would not forgiue one proude cogitation, vnto the Angels: nor once eating of the tree forbidden vnto Adã, without infinit punishment:

Deut. 10.
Heb. 10.
Psalm. 118.
Heb. 12.

nishmẽt: nor would passe ouer the cup of affliction from his own son, though he asked it thrise vpon his knees, with the sweate of blood: what reason hast thou to thinke that hee will let passe so many sinnes of thine vnpunished? What cause hast thou to induce thine imagination, that hee wil deale extraordinarilie with thee, and breake the course of his iustice for thy sake? Art thou better than those whom I haue named? Hast thou any priuilege from God aboue them? Mat. 26.

15 If thou wouldest consider the great and strange effectes of Gods iustice, which wee see dailie executed in the worlde: thou shouldest haue litle cause to perswade thy selfe so fauorablie, or rather to flatter thy selfe so daungerouslie as thou doest. Wee see that, notwithstanding Gods mercie, yea, notwithstanding the death and passion of Christ our Sauiour, for sauing of the whole worlde: yet so manie infinite millions to bee damned daylie by the iustice of God: so manie infidels, heathens, Iewes, and Turkes, that remaine in the darckneſse of their owne ignorance: and among Christians, so manie that holde not their profession rulie, Great and strange effectes of Gods iustice. Mat. 7. 20.

or otherwise are ill liuers therein, as that christ truely said, that few were they that should bee saued: albeit his death was paide for all, if they made not themselues vnworthy thereof. And before the comming of our Sauiour much more we see that all the world went awry to damnation for many thousand yeares togither: excepting a few Iewes, which were the people of God. And yet among them also, the greater part (it seemeth) were not saued, as may be cõiectured by the speeches of the Prophets from time to time: and specially by the saings of Christ to the Pharisees, and other rulers therof. Now then, if God for the satisfieng of his iustice, could let so many millions perish through their owne sins, as daily he doth also now permit, without any preiudice or impeachment to his mercy: why may he not also damne thee for thy sins, notwithstanding his mercie, seeing thou doest not onely commit them without feare, but also doest confidentlie persist in the same?

Whether Gods mercie be greater than his iustice.

16 But here some man may saie, If this be so, that God is so seuere in punishment of euerie sin, & that he dãneth so many thousands for one that he

he saueth: how is it true, that *The mercies of God are* * *aboue al his other workes* (as the Scripture saith) *and that it passeth and exalteth it selfe aboue his iudgementes*? For if the number of the damned doe exceede so much the number of those which are saued: it seemeth that the worke of iustice doth passe the worke of mercie. To which I answere, that touching the small number of those that are saued, & infinite quantitie of such as are dāned, we may in no wise doubt: for that besides all other Prophets Christ our Sauiour [a] hath made the matter certaine and out of question. We haue to see therefore, how, notwithstanding all this, the mercie of God doth exceede his other workes.

Psalm. 144. Iacob. 2.

B

* Spreade foorth ouer al his works as both Augustine and Ierom doe read; In omnia, or In vniuersa opera eius, Tom. 8. 18. on behalfe of his children. For euen they also haue their works so vnperfect, and their faith so weake, that but in the depth of the mercie of God, they cannot in any wise be saued; no, not the best that euer was. But concerning that he doth so resolutely set downe so many thousands to be damned for one that is saued, it is somewhat more than the word it selfe doeth warrant, or the portion of the mercie of God (compared with his iustice) may seeme to beare. And seeing that this whole treatise in these foure next sections, viz. 16. 19 is grounded vpon a wrong text, therefore it is to be read so much more warily; and no further to be accounted of, than it may be foūd to haue the word of God to warrant the same. [a] Mat. 7. 20.

17 And first, his mercie may be said to exceed, for that all our saluation is

of his mercie, & our damnation from our selues, as from the first & principall causes thereof, according to the saying of God, by the Prophet: *Perditio tua Israel: tantummodo in me auxilium tuum*: Thy onely perdition is from thy selfe (O Israel:) and thine assistance to do good, is onely from me. So that, as we must acknowledge Gods grace, and mercie for the authour of euerie good thought, and act that we do, & consequently ascribe all our saluation vnto him: so none of our euill acts, (for which we are damned) do proceede from him, but onely from our selues, and so he is no cause at all of our damnation: & in this doth his mercie exceede his iustice.

Ose. 13.

18 Secondly, his mercie doth exceed, in that he desireth al men to be saued, as S. Paul teacheth, & himselfe protesteth, when he saith: *I will not the death of a sinner, but rather that hee turne from his wickednes and liue.* And again, by the Prophet Ieremie, he cõplaineth grieuously that men wil not accept of his mercie offered: *Turne from your wicked waies* (saith he) *why wil you die you house of Israell?* By which appeareth, that he offereth his mercy most willingly and freely to al, but vseth his iustice onely

2 1. Tim. 2.

Ezec. 18.

Ierem. 3.

vpon

vpon necessity (as it were) cõstrained thereunto by our obstinate behauior. This Christ signifieth more plainlie when he saith to Ierusalem. *O Ierusalẽ, Ierusalem, which killest the Prophets, and stonest them to death, that are sent vnto thee: how often would I haue gathered thy children together, as the hen clocketh hir chickens vnderneath hir wings, but thou wouldest not? Behold thy house (for this cause) shalbe made desart, and left without children.* Heere you see the mercy of God often offered vnto the Iewes: but for that they refused it, hee was inforced (in a certain maner) to pronoũce this heauy sentence of destruction and desolation vpon them: which hee fulfilled within forty, or fifty yeeres after, by the hands of Vespasian Emperor of Rome, and Titus his son: who vtterly discomfited the citie of Ierusalem, and the whole nation of Iewes, whom we see dispersed ouer the world at this day, in bondage, both of bodie and soul. Which work of Gods iustice though it be most terrible: yet was his mercie greater to them, as appeereth by Christs wordes, if they had not reiected the Sonne. Mat. 25. Iosephus de bello Iud. lib. 1. cap. 1. 23.

19 Thirdly, his mercy exceedeth his *iustice, euen towards the dãned thẽ-

* As afore: not as though the meaning should bee that God were more merciful than iust, holy, wise, or such like.

selues: in that he vsed many meanes to saue them in this life, by calling vpon them, and assisting them with his grace to do good: by mouing thē inwardly with infinite good inspirations, by alluring them outwardly, with exhortations, promises, examples of other: as also by sickneſſe, aduersities, & other gentle corrections: by giuing them space to repent, with occasions, opportunities, and excitations vnto the same: by threatning them eternal death: if they repent not: al which thinges being effectes of mercy, and goodneſſe towardes them: they must needes confeſſe amidst the greatest furie, and tormentes, that his iudgements are true and iustified in themselues, and no waies to bee compared with the greatnes of his mercies.

20 By this then wee see that to bee true, which the Prophet saith: *Misericordiam & veritatem diligit Dominus*: God loueth mercie & truth. And again, *Mercie & truth haue met togither: iustice & peace haue kissed themselues.* We see the reason why the same prophet protesteth of himselfe: *I will sing vnto thee mercie & iudgement (O Lord)* not mercy alone: nor iudgemēt alone but mercy & iudgemēt togither: that

Psalm 83.

Psalm. 84.

Psalm. 100.

is,

is, I wil not so presume of thy mercie, as I will not fear thy iudgement: nor will I so feare thy iudgement, as I will euer despaire of thy mercy. The feare of Gods iudgement is alwaies to bee ioyned with our confidence in Gods mercie, yea in verie Saints thémselues as Dauid saith. But what feare? That feare truelie, which the scripture describeth, when it saith: The fear of the Lord expelleth sin, the feare of God hateth all euill: he that feareth God neglecteth nothing: he that feareth God, wil turne and looke into his own heart: he that feareth God, will doe good works. They which feare God, wil not be incredulous to that which he saith, but will keepe his waies, and seeke out the things that are pleasant vnto him: they wil prepare their harts and sanctifie their soules in his sight.

Psalm. 33.
Eccle. 1.
Pro. 1.
Eccle. 7.
Eccle. 15.
Eccle. 7.
Eccle. 2.

21 This is the description of true feare of God, set down by the Scripture. This is the description of that feare, which is so much commended and commaunded in euerie part and parcell of Gods word: of that feare (I saie) which is called: *Fons vitæ, radix prudentiæ: corona & plenitudo sapientiæ: gloria & gloriatio, beatum donũ:* that is, The fountain of life: the roote of

The praise of true fear.

Pro. 14.

Eccle. 1. 2. 15. of prudence: the crowne and fulnes of wisedom: the glorie, and gloriation of a christian man: a happie gift. Of him that hath this fear the scripture saith:

Psalm. 12. *Happie is the man which feareth the Lord, for he wil place his mind vpon his commãdements.* And againe,

Eccle. 1. *The man that feareth God shall be happie at the last end, & shal be blessed at the day of his death.* Finally, of such as haue this feare, the scripture saith, that God is their foundatiõ: God hath prepared great multitudes of sweetnes for thẽ: God hath

Psalm. 24. Psalm. 30. Psalm. 60. Psalm. 62. Psalm. 144. purchased them an inheritance: God is as mercifull vnto them, as the father is mercifull vnto his children. And (to conclude) *Voluntatem timẽtium se faciet*: God will do the will of those that feare him with this feare.

22 This holy feare had good Iob,

Iob. 9. when he said to God: *I feared all my workes.* And he yeeldeth the reason

Psalm. 9. thereof: *For I know that thou spareſt not him that offendeth thee.* This feare lacked the other of whome the Prophet saith: the sinner hath exaspered God, by saying that God will not take account of his doinges, in the multitude of wrath. Thy iudgementes (O Lord) are remooued from his sight. And againe: wherefore hath the man

stirred

stirred vp god against himselfe by saieng: God wil not take account of my doinges? It is a great wickednesse (no doubt) & a great exasperatiō of God against vs, to take the one half of gods nature from him, which is to make him merciful without iustice: and to liue so, as though God would not take account of our life: whereas hee hath protested most earnestly the cōtrary, saieng: that he is an hard & sore man, which wil not be contēt to receiue his own againe, but also will haue vsurie: Mat 25.
that hee wil haue a reckoning for all Luc.16.
his goods lēt vs: that he wil haue fruit of al his labors bestowed vpon vs: and Mat.7.
finally that he wil haue account for e- Luc.13.
uery word that we haue spoken. Mat.12.

23 Christ in the 68. Psalme, which in sundrie places of the Gospell hee Mat 27.
interpreteth to be written of himself, Mar.15.
among other dreadfull curses which Iohn.1.
hee setteth downe against the reprobate, hee hath these: *Let their eies bee dazeled in such sort, as they may not see: poure out thy wrath (my father) vpon thē: let the furie of thy vengeance take hande fast on them: ad iniquitie vpon their iniquitie, and lette them not enter into thy righteousnesse: let them bee blotted out of the booke of life, and let them not be inrolled*

rolled togither with the iust. Heere (loe) we see, that the greatest curse, which God can lay vpon vs, next before our blotting out of the book of life, it is to suffer vs to be so blinded, as to ad iniquity vpon iniquity, and not to enter into consideration of his iustice. For which cause also, this confident kind of sinning vpon hope of Gods mercy, is accounted by Diuines, for the first of the * sixe greeuous sins against the holy Ghost, which our Sauior in the Gospel signifieth to be so hardly pardoned vnto men by his father: & the reason why they cal this a sin against the holy ghost is[a] for that it reiecteth wilfully one of the principall meanes lefte by the holie Ghost to retire vs from sin, which is the fear and respect of Gods iustice vpon sinners.

D. Thomas secunda secundæ. qu. 14. Art. 1. 2. 3

B

*Those sixe that Thomas there nameth, are desperatiõ, presumptiõ, impenitencie, wilfulnesse, impugning of the known truth, and enuieng of the grace that is giuẽ to another. Al which may indeed be easily found to go against the spirit of God; But that they may be accounted to bee the same, that in the scripture is called sin against the holy Ghost, and excludeth al hope of pardon, that is not so easily to be graunted; for that the properties thereunto assigned do not seeme to be so fully found in any of these. A wilful resisting of the known truth, not of infirmity, for fear, or fauor, but of meere malice or hatred of it, euen only for that it is the truth, may seeeme to come much neerer vnto it, than (all thinges considered) those others do. Neither doth he set them down absolutely to be six seueral sorts of that sin, but in that sense that himselfe doth there limit. [a] Why presumption is a sinne against the holy Ghost.

24 Where-

24 Wherefore to conclude this matter of presumption, me think we may vse the same kinde of argument touching the fear of Gods iustice, as the holie Apostle S. Paul vseth to the Romanes of the fear of Gods ministers, which are temporal princes: wouldest thou not feare the power of a temporal Prince, saith he? Do well then: and thou shalt not only not feare, but also receiue laud & praise therefore. But if thou do euil, then feare. For he beareth not the sword without a cause. In like sort may we say to those good fellowes, which make God so mercifull as no man ought to feare his iustice. Woulde yee not feare (my brethren) the iustice of God in punishment? Liue vertuously then, and you shall bee as voide of feare, as Lions are, saieth the wise man: *For that perfect charitie expelleth feare*. But if you liue wickedly, thé haue you cause to fear: For God did not call him selfe a iust Iudge for nothing.

Rom. 13.

Pro. 28.
2. Iohn. 4.

2. Tim. 4.

25 If the matter had bin so secure, as many men by flattery do perswade themselues it is: Saint Peter woulde neuer haue saide vnto Christians nowe baptised: *Walke you in feare, during the time of this your earthlie habitation.*

1. Pet. 1. Phil. 2. *ration.* Nor S. Paule to the same men; *Worke your owne saluation in feare and trembling.* But here some men wil ask,

An obiectiō answered.

2. Tim. 1. how then doth the same Apostle in another place, say: *That God hath not giuen vs the spirite of feare, but of vertue, loue, and sobrietie?* To which I answere:

Seruile fear, and the feare of children. That the spirit, is not a spirit of seruile feare: that is, to liue in feare, onely for dreade of punishment, without loue: but a spirite of loue ioyned with feare of children, whereby they feare to offend their father, not onely in respect of his punishment, but principally for his goodnes towardes them, and benefites bestowed on them. This Saint Paule declareth plainely to the Romanes, putting the difference betweene seruile feare, and the feare of children:

Rom. 8. *You haue not receiued again the spirit of seruitude* (saith he) *in feare, but the spirite of adoption of children, whereby wee crie to God, Abba father.* Hee saieth heere to the Romans: you haue not receiued againe the spirite of seruitude in feare, for that their former spirite (being Gentiles) was onely in seruile feare, for that they honored & adored their idols, nor for any loue they bare vnto them, being so infinit as they were, and such notable lewd-

How the feare of the Gentiles was seruile.

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nes reported of them (I mean of Iupiter, Mars, Venus, & the like) but onlie for fear of hurt from them, if they did not serue and adore the same.

26 S. Peter also in one sentence expoundeth al this matter. For hauing said, [a] *Timorem eorum, ne timueritis*: Feare not their feare: * meaning of the seruile feare of wicked mē: he addeth presently, *Dominum autem Christum sanctificate in cordibus vestris & cum modestia, & timore, conscientiam habentes bonam*: that is, Doe you sanctifie the Lord Iesus Christ in your heartes, hauing a good conscience with modesty and fear. So that the spirit of seruile fear, which is grounded only vpō respect of punishment, is forbidden vs: but the louing feare of children is commanded. And yet also about this, are there two things to be noted.

27 The first, that albeit the spirit of seruile feare be forbidden vs (especially whē we are now entred into the seruice of God) yet is it most profitable for sinners, & such as yet but begin to serue God: for that it moueth them to repentance, and to look about them: for which cause * it is called by the seruile, but the childlike feare: As also

[a] 1. Pet. 3.

B

* Diuerse so take it; but it seemeth rather (in my iudgement) that such as expound it, as if the Apostle forbad thē to feare those aduersaries of theirs, do come somewhat neerer to the sense of the place. Two things to be noted.

* Truth it is, that such fear serueth wel to such a purpose. But the fear that in this place is spoken of, seemeth by the circumstance of the place, not to be the

another sense of this place may stand likewise.

wiseman

man, *The beginning of wisedome*. And therefore both Ionas to the Niniuites, and Saint * Iohn Baptist to the Iewes, and al the Prophets to sinners, haue vsed to stirre vp this feare, by threatning the dangers and punishmentes, which were imminent to them, if they repented not. But yet afterwarde when men are conuerted to God, and do go forward in his seruice: they change euerie day this seruile feare into loue, vntil they arriue at last vnto that state, whereof Saint [a]Iohn saieth, *that perfect loue or charitie expelleth feare*. Whereuppon [b] Saint Austen saieth, that Feare is the seruaunt sent before to prepare place in our heartes, for his mistrisse, which is Charitie: who beeing once entered in, and perfectlie placed: feare goeth out againe, and giueth place vnto the same. But where this feare neuer entereth at all, there is it impossible for Charitie euer to come and dwell, saieth this holie father.

Pro. 1. Ion. 13. *Mat 3. viz. that to feare the Lord, is the first, or principal part, or greatest point of all wisedome. For that whosoeuer feareth the Lord, shal so gouerne his waies, and haue al thinges fal out so well, that al the wisedom in al the worlde besides can neuer be able so to forecast for al euentes. For the Lord himselfe taketh vpon him the protection and gouernment of those that feare him: on whose behalfe he maketh all thinges to fall out to the best.

[a] 1. Iohn. 4. [b] Tractatu 9. in Epist. 1. Iohan.

28 The second thing to be noted is, that albeit this fear of punishment be not in very perfect mē, or at leastwise is lesse in them, than in others, as S. Iohn teacheth: yet being ioined with *loue & reuerence (as it ought to be) it is most profitable & necessary for al common Christians, whose life is not so perfect, nor charity so great, as that perfection whereof S. Iohn speaketh. This appeereth by that, that Christ perswaded also this feare, euen vnto his Apostles, saieng, *Fear you him, which after he hath slain the body, hath power also to send both body and soul vnto hel fire: this I say vnto you, feare him.* The same doth S. Paul to the Corinthians, who were good Christians, layeng downe first the iustice of god, and thereupon perswading them to feare. *Al we (saith he) must be presented before the tribunall seat of Christ, to receiue ech man his proper desertes, according as he hath don, good or euil in this life. And for that we knowe this, we doe perswade the feare of the Lord vnto men.* Naie (that which is more) Saint Paul testifieth, that, notwithstanding all his fauours receiued from God, hee retained yet himselfe this feare of Gods iustice, as appeereth by those wordes of his, *I doe chastise*

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*Then is it not that seruile feare.

Luc. 12.

Mat. 10.

2. Cor. 5.

stise my bodie, and doe bring it into seruitude, least it shoulde come to passe, that
1.Cor.9. when I haue preached to others, I become a reprobate my selfe.

The conclusion. 29 Nowe (my friend) if Saint Paule
1.Cor.4. stood in aw of the iustice of god, notwithstãding his Apostleship: and that he was guiltie to himselfe of no one sinne or offence, as (in one case) hee protesteth: what oughtest thou to be, whose conscience remaineth guiltie of so many misdeeds, and wickednes?
Eph.5. *This know* (saith S. Paul) *that no fornicator, vncleane person, couetous man, or the like can haue inheritance in the kingdom of Christ*. And immediately after, as though this had not bin sufficient, he addeth, for preuenting the folly of sinners, which flatter themselues, *Let no man deceiue you, with vaine words; for the wrath of god commeth for these things, vpon the children of vnbeliefe. Bee not you therefore partakers of them*. As if hee should say; those that flatter you & say, Tush, God is merciful, and wil pardon easily al these and the like sins: these men deceiue you (saith S. Paule) for that the wrath and vengeance of god lighteth vpon the children of vnbeeliefe, for these matters: that is, vppon those which wil not beleeue Gods iustice,

ſtice, nor his threates againſt ſin: but preſuming of his mercy do perſeuere in the ſame, vntill vppon the ſudden Gods wrath doe ruſh vpon them: and then it is too late to amend. Wherefore (ſaith hee) if you be wiſe, bee not partakers of their follie: but amende your liues preſently, while you haue time. And this admonition of Sainct Paule, ſhall bee ſufficient to end this Chapter: againſt all thoſe that refuſe, or deferre their reſolution of amendment, vpon vaine hope of Gods pardon or tolleration.

CHAP. V.

Of the fift impediment, which is, delaie of reſolution from time to time, vpon hope to doe it better, or with more eaſe afterward.

THe reaſons hitherto alledged, might ſeem (I think) ſufficient to a reaſonable man, for prouing the neceſſitie of this reſolution we talke of, and for remouing the impedimentes that let the ſame. But yet, for that (as the wiſe man ſaith) he which is minded to breake with his friend, ſeeketh occaſiõs how to do it with ſome color & ſhew. There be many in the world, who hauing no other excuſe of their breaking & holding off from god, doe Pro. 18.

ſeeke

seeke to couer it with this pretence, that they mean, by his grace to amẽd al in time: and this time is driuen off from day to day, vntil God, in whose hands only the momẽts of time are, doe shut them out of al time, and doe send them to paines eternall without time, for that they abused the singular benefite of time in this world.

2 This is one of the greatest and most dangerous deceits, and yet the most ordinary and vniuersal, that the enimy of mankind doth, vse towardes the children of Adam. and I dare saie boldly, that mo doe perish by this deceit, than by all his other guiles and sutleties besides. He wel knoweth the force of this snare aboue all others, and therefore vrgeth it so much vnto euerie man. Hee considereth better than we do, the importance of delaie, in a matter so weightie as is our conuersion and saluation: he is not ignorant how one sinne draweth on another, how he that is not fit to day, will be lesse fit to morrowe, how custome groweth into nature, how old diseases are hardly cured, how God withdraweth his grace, how his iustice is ready to punish euerie sin, how by delaie wee exasperate the same, and heape vengeance

The cause why the diuel persuadeth vs to delaie.

vengeance on our own heads as Saint Paul ſaith. Hee is priuy to the vncertaintie and perils of our life: to the dãgerous chances we paſſe through: to the impedimentes that will come daily more and more, to let our conuerſion. Al this he knoweth, and well conſidereth, and for that cauſe perſuadeth ſo many to delay as he doth. For beeing not able anie longer to blinde the vnderſtanding of manie Chriſtians, but that they muſt needs ſee cleerely the neceſſitie, and vtilitie of this reſolution, and that al the impediments in the world are but trifles, and meere deceites, which keepe backe from the ſame; hee runneth to this only refuge, that is, to perſwade men, that they defer a litle, & that in time to come they ſhall haue better occaſion and opportunitie to doe it, than preſently they haue. Rom. 2.

3 This Saint Auſten proued in his conuerſion, as himſelfe writeth: For that after he was perſwaded, that no ſaluation could bee vnto him, but by chãge & amẽdmẽt of his life: yet the enemy held him for a time, in delay, ſaying vnto him: Yet a litle ſtay, yet defer for a time: therby (as he ſaith) to bind him more faſt in the cuſtõ of ſin, vntil, Lib. 8. con. cap. 7. 18.

vntil, by the omnipotét power of gods grace, & his owne moſt earneſt endeuour, he brake violently from him, crieng to God: Why ſhal I longer ſay to morow, to morow? Why ſhal I not do it euẽ at this inſtant? And ſo he did euen in his very youth, liuing afterward a moſt holy and ſeuere chriſtian life.

The cauſes which make our conuerſion harder by delay.

4 But if wee will diſcouer yet further the greatnes and perill of this deceit: let vs conſider the cauſe that may let our reſolution and conuerſion at this preſent, & we ſhal ſee them al increaſed, and ſtrengthened by delaie, and conſequently the matter made more hard & difficult, for the time to come, than nowe it is. For firſt (as I haue

1 ☞ ſaid) the continuance of ſinne bringeth cuſtome: which once hauing gotten preſcription vpon vs, is ſo hard to remoue, as by experience we proue dailie in all habites that haue taken roote within vs. Who can remoue (for examples ſake) without great difficulty, a long cuſtome of drunkenneſſe? Of ſwearing? Or of any other e-

2 uil habit, once ſetled vpon vs? Secondly, the longer we perſiſt in our ſinfull life, the more God plucketh his grace and aſſiſtance from vs: which is the onelie meane that maketh the waie

of

of vertue easie to men. Thirdly, the power and kingdom of the diuell is more establiſhed and confirmed in vs by continuance: and ſo, the more harder to be remoued. Fourthly, the good inclinatiõ of our will is more & more weakened,& daũted by frequẽtation of ſin, though not extinguiſhed. Fiftly, the faculties of our minde are more corrupted: as the vnderſtãding is more darkened: the will more peruerted: the appetite more diſordered. Sixtly and laſtly, our inferiour partes and paſſions are more ſtirred vp, and ſtrengthned againſt the rule of reaſon, and harder to be repreſſed by continuance of time, than they were before. 3 4 5 6

5 Wel then, put al this togither (my friend) & conſider indifferẽtly within thy ſelfe, whether it be more likely, that thou ſhalt rather make this reſolution hereafter, than now. Hereafter (I ſaie) when by longer cuſtom of ſinne, the habit ſhalbe more faſtened in thee: the diuell more in poſſeſſion vpon thee: Gods helpe further off frõ thee: thy minde more infected: thy iudgement more weakened: thy good deſires extinguiſhed: thy paſſions confirmed: thy bodie corrupted: thy

ſtrength diminiſhed: & all thy whole commonwealth more peruerted.

The ſame ſhewed by compariſons.

6 We ſee by experience, that a ſhip which leaketh, is more eaſily emptied at the beginning, than afterward. We ſee, that a ruinous pallace, the longer it is let run, the more charge & labor will it require in the repairing. Wee ſee, that if a man driue in a naile with a hammer, the mo blowes he giueth to it, the more hard it is to plucke it out again. How then thinkeſt thou to commit ſin vpō ſin, & by perſeuerāce therin, to find the redreſſe more eaſie hereafter, than now? That were much like as if a good fellow, that hauing made to himſelfe a great burden to carrie, ſhould aſſay it on his backe: & for that it ſat vneaſie, & preſſed him much, ſhould caſt it down again, and put a great deal more vnto it, & then begin to lift it again: but when he felt it more heauie than before, he ſhould fall into a great rage, and adde twiſe as much more to it, thereby to make it lighter. For ſo doe the children of the world: who finding it ſomewhat vnpleaſant to reſiſt one or two vices in the beginning, do defer their conuerſion, & do adde twentie, or fortie moe vnto them, thinking to finde the

An example

matter

matter more easie afterward.

7 S. Austen expounding the miracle of our Sauior in raising Lazarus from death to life, which had bin dead now four daies, as the Euangelist saith: examineth the cause why Christ wept, & cried, & troubled himselfe in spirit before the doing of his act, wheras he raised others with great facilitie: and out of it, giueth this lesson to vs: that as Lazarus was dead foure daies, and also buried, so are there foure degrees of a sinner: the first in voluntarie delectation of sinne: the second, in consent: the third, in fulfilling it by work: the fourth, in continuance or custom thereof: wherein, whosoener is once buried (saith this holy father) hee is hardly raised to life againe, without a great miracle of God, and many teares of his owne part.

Tract. 49. in Iohan. Iohn. 11. Mat 9. Luc. 9.

8 The reason hereof is that which the wise man saith: *Languor prolixior grauat medicum*: An old sickness doth trouble the physition. *Breuẽ autem languorem præcîdit medicus*: But the Physitiõ cutteth off quickly a new or fresh disease, which hath indured but a litle time. *The very bones of an old wicked mã shall be repleniſhed with the vices of his youth* (saith Iob) *& they shal sleepe with*

Eccle. 10. Iob. 20.

Exod. 32. *him in the dust, whē he goeth to the graue.*
We read that Moses in part of punish ment to the people that had sinned in adoring the golden calf, broke it in peeces, & made them drink it. So the vices, wherein wee delighted during our youth, are so dispersed by custom in our bodies & bones: that when old age doth come on, we can not rid thē at our pleasure, without great difficultie & paine. What follie then is it to deferre our amendment vnto our old age, when we shal haue more impediments and difficulties, by a great deale, than we haue now?

9 If it seeme hard to thee to amend thy life now, painfully to be occupied in thy calling, and withal (for thy better helpe) to fast, to praie, and to take vpon thee other exercises, which the word of god prescribeth to sinners to their conuersion: how wilt thou doe it in thy old age, when thy bodie shall haue more need of cheerishing, than of painful exercise? If thou find it vnpleasant to resist thy sinnes now, and to roote them out, after the continuance of two, three, or foure yeares: what will it be after twentie yeares more adioyned vnto thē? How mad a man wouldst thou esteeme him, that

trauelling

trauelling on the way,& hauing great choise of lustie strong horses, should let them all go emptie,and lay all his cariage vpon some one poore and leane beast,that could scarse beare it selfe, or much lesse stand vnder so many bags cast vpon it? and surely no lesse vnreasonable is that man, who passing ouer idlie the lustie daies and times of this life, reserueth all the labour and trauell vnto feeble old-age. A comparison.

10 But to let passe the follie of this deceit,tel me (good christian) what ingratitude & vnrighteousnes is this towards God,hauing receiued so many benefits frō him already, & expecting so great a pay, as the kingdom of heauē is, after:to appoint out notwithstanding, the least, and last, and worst part of thy life vnto his seruice: & that whereof thou art most vncertain,whether it shal euer be, or neuer: or whether God wil accept it,when it commeth? He is accursed by the Prophet, which hauing whole and sound cattle,doth offer to God the lame,or halting part therof. How much more shalt thou be accursed,that hauing so many daies of youth, strēgth, and vigor,doest appoint vnto Gods seruice Ingratitude

Malac. 1.

only thy limping old-age? In the law it was forbidden, vnder a moſt ſeuere threat, for any man to haue two measurs in his houſe for his neighbor: one greater to his friend: & another leſſer, for other men. And yet thou art not aſhamed, to vſe two meaſures of thy life moſt vnequal, in preiudice of thy Lord & God: wherby thou allotteſt to him, a litle, ſhort, maimed, & vncertain time: & vnto his enimy the greateſt, the faireſt, the ſureſt part therof.

Deut. 25.

11 O deere brother, what reaſon is there, why God ſhould thus be vſed at thy hands? What law, iuſtice, or equitie is there, that after thou haſt ſerued the world, fleſh, and diuell, all thy youth, and beſt daies, in the ende to come, & clap thy old bones, defiled & worn out with ſin, in the diſh of God? His enemies to haue the beſt, & hee the leauings? His enimies the wine, & he the lees & dregs? Doſt thou not remember, that he wil haue the fat & beſt part offered to him? Doeſt thou not think of the puniſhmēt of thoſe, which offered the worſt part of their ſubſtance to God? Follow the counſel then of the holy Ghoſt, if thou bee wiſe, which warneth thee in theſe wordes: *Be mindeful of thy creator in the daies*

Leui. 3. Num. 18. Mal. 1.

Eccle. 5.

daies of thy youth, before the time of affliction come on, & before those yeares draw neere, of which thou shalt say, they please me not.

12 How many hast thou seene cut off in the midst of their daies, whiles they purposed in time to come, to chãge their life? How many are come to old age it self, & yet then haue felt lesse wil of amendment, than before? How many haue driuen off euen vnto the verie houre of death, & then least of all haue remembred their owne state: but haue died as dũb & sensles beastes, according to the saying of S. Gregorie: The sinner hath also this affliction laid vpon him, that whẽ he commeth to die, he forgetteth himself, which in his life time did forget God? O howe many examples are there seene hereof dailie? How manie worldly men that haue liued in sensualitie? how many great sinners, that haue passed their life in wickednesse, do end & dy, as if they went into some place insensible, where no account, no reckoning should be demãded? They take such care in their testaments for flesh & blood, & commodities of this world, as if they should liue still, or should haue their part of these vani-

Serm. 10. de Sanctis.

ties, when they are gone. In trueth to speake as the matter is, they die as if there were no immortalitie of the soule: and that in verie deede is their inward perswasion.

The losse of time.

13 But suppose now, that al this were not so, & that a man might as easilie, commodiously, yea, and as surely also cõuert himself in oldage, as in youth, & that the matter were also acceptable inough to God: yet tell me, what great time is there lost in this delaie? What great treasure of godlinesse is there omitted, which might haue bin gotten by labour in Gods seruice? If whiles the captaine and other souldiers did enter a rich citie, to take the spoile, one souldier should saie, I will staie and come in the next day after, when all the spoile is gone: would not you thinke him both a coward, & also most vnwise? So it is, that Christ our Sauiour, & all his good souldiers, tooke the spoile of this life: inriched themselues with their labors in time: caried the same with them as bils of exchange, to the banke of heauen: & there receiued paie of eternall glorie. And is it not great folly & peruersnes in vs, to passe ouer this life in so fruitlesse affaires? Now is the time of fight-

A comparison.

for

for the obtaining of our crown: now is the day of ſpoill to ſeiſe on our booty: now is the market, to buy the kingdō of heauē: now is the time of running, to get the game and price: now is the day of ſowing, to prouide vs corne for the harueſt that commeth on. If you omit this time, there is no more crown: no more bootie: no more kingdom: no more price: no more harueſt to be looked for. For as the Scripture aſſureth vs: *Hee that for ſloth will not ſow in the winter, ſhall beg in the ſummer, and no man ſhal giue vnto him.* Prouer. 20.

14 But if this conſideration of gaine cannot moue thee (gentle reader) as indeede it ought to do, being of ſuch importance as it is, and irreuocable when it is once paſt: yet weigh with thy ſelfe, what obligation and charge thou draweſt on thee, by euerie daie which thou deferreſt thy conuerſion, and liueſt in ſinne. Thou makeſt ech daie knottes, which thou muſt once vndoe againe: thou heapeſt that togither, which thou muſt once diſperſe againe: thou eateſt & drinkeſt that hourly, which thou muſt once vomit vp againe: I meane if the beſt fall out vnto thee: that is, if thou do repent in time, & God do accept The obligation and charge by delaie.

thereof (for otherwise woe bee vnto thee, for that thou hoordest (as S. Paul saieth) wrath & vengeance on thine own head) but supposing that thou receiue grace hereafter to repent, which refusest it now: yet (I say) thou hast to weep, for that thou laughest at now: thou hast to be hartily sorie, for that wherein thou delightest now: thou hast to curse the day wherin thou euer gauest consent to sin, or else thy repentaunce will doe thee no good. This thou knowest now, & this thou beleeuest nowe, or else thou art no Christian. How then art thou so mad, as to offend God now, both willingly, & deliberatly, of whom thou knowest, that thou must once aske pardon with teares? If thou thinke he will pardon thee, what ingratitude is it to offend so good a Lord? If thou thinke he wil not pardon thee, what folly can bee more, than to offend a Prince without hope of pardon?

Rom. 8.

15 Make thine account now as thou wilt: if thou neuer do repent & chāge thy life, thē euery sin thou cōmittest, & euery day that thou liuest therein, is increase of wrath & vengeance vpō thee in hel, as S. Paul proueth. If thou do, by Gods mercy, hereafter repēt & turne

Rom. 2.

turn (for this is not in thy hands) thé must thou one day lament, & bewail, & be hartily ſory for this delay, which now thou makeſt. So that by howe much the more thou prolongeſt, and increaſeſt thy ſin: ſo much greater wil be thy paine & ſorrow in thine amédment. *Alto vulneri diligens & longa adhibenda eſt medicina* (ſaith S. Cyprian:) A diligent & a long medicine is to be vſed to a deepe ſore. Our body that hath liued in many delights muſt bee afflicted (ſaith S. Ierom) our laughing muſt be recompenſed with long weeping. Finally, S. Ambroſe agreeing thereunto, ſaith: *Grandi plagæ alta & prolixa opus eſt medicina*: Vnto a great wound, a deepe and long medicine is needefull.

Lib. de Ia. & lib. 5. epiſt. 5 ad Cor.

Ep. 27 ad Euſtoch.

Ad virg. laptam. c. 8.

15 Marke here (deere brother) that the labour of thine amendment muſt be verie great: & that it cannot be auoided. What madnes is it then for thee, now to inlarge the woũd, knowing that the medicin muſt afterwards be ſo painfull? what crueltie can bee more againſt thy ſelfe, than to driue in thorns into thine own fleſh, which thou muſt after pull out againe with ſo many teares? Wouldeſt thou drink that cuppe of poiſoned liquor, for a

litle

litle pleasure in the tast, which would cast thee soone after into a burning feuer: torment thy bowels within thee: and either dispatch thy life, or put thee in great ieoperdy?

16 But here I know thy refuge will be, as it is to al them, whereof the prophet saith: *Mentita est iniquitas sibi*: Iniquitie hath flattered and lied vnto hirselfe: thy refuge (I say) wil be to alleadge the exãple of the good theef, saued euen at the last hour vpon the crosse, & caried to Paradise that same day with Christ, without any further toile of amendment. This example is greatly noted and vrged by all those which defer their cõuersiõ, as surely it is, & ought to be of great cõfort to euerie mã, which findeth himselfe now at the last cast, and therefore commonly tempted by the enemie to despaire of Gods mercie, which in no case hee ought to doe. For the same God which saued the great sinner at the last houre, can also (and wil) saue al them that hartily turne vnto him, euen at the last houre. But (alas) many men do flatter and deceiue themselues, with misunderstanding, or rather misusing of this example.

Psal. 26.

The example of the theefe saued on the crosse discussed.

17 For we must vnderstand (as S. Austen

ſtē wel noteth) that this was one particular act of chriſt, which maketh no general rule: euen as wee ſee, that a temporal prince pardoneth ſomtime a malefactor, when he is come to the very place of executiō: yet were it not for euery malefactor to truſt therupō: for that this is but an extraordinary act of the Prince his fauour, and neither ſhewed nor promiſed to all men. Beſides this, this act was a ſpecial miracle reſerued for the manifeſtation of Chriſt his power and glory, at that hour vpon the croſſe. Againe, this act was vppon a moſt rare confeſſion, made by the theefe in that inſtant, when al the worlde forſooke Chriſt, and * the Apoſtles themſelues either doubted or loſt their faith of his Godhead. Beſide al this, the confeſſion of the theefe was at ſuch a time, as hee could neither bee baptiſed, nor haue further time of amendment. And we hold, that at a mans firſt conuerſion, there is required nothing elſe, but to beleeue, and to be baptiſed. But it ſhal not bee amiſſe to put to Saint Auguſtines very wordes vpon this matter. For thus he writeth.

18 It is a remediles perill, when a man giueth himſelfe ouer ſo much to vices

B The bleſſed virgin likewiſe and other godly womē were by; but ſaid nothing (that we read of) in his defence: a plaine breach of the firſt, fift, ſixt & ninth commaundementes Serm. 120. de temp.

vices, as hee forgetteth that hee must giue accoũt thereof to god: & the reason why I am of this opiniõ, is for that it is a great punishmẽt of sin, to haue lost the fear & memory of the iudgement to come, &c. But (deerly beloued) least the newe felicity of the beleeuing theefe on the crosse, do make any of you too secure & remisse: least peraduenture some of you say in his hart: My guilty conscience shall not trouble nor torment me: my naughty life shall not make me very sadde: for that I see euen in a moment al sin forgiuen vnto the theefe; we must consider first in that theefe, not onlie the shortnes of his beliefe, & confession, but his deuotion, & the occasion of that time, euen whẽ the perfection of the iust did* stagger. Secondly, shewe me the faith of that theef in thy selfe, & then promise to thy selfe his felicity. The diuel doth put into thy heade this security, to the end he may bring thee to perdition. And it is vnpossible to nũber all thẽ, which haue perished by the shadow of this deceitful hope. He deceiueth himselfe, and maketh but a iest of his owne damnation, which thinketh that Gods mercy at the last day shal help or relieue him. It

B

* The blessed virgin, S. Iohn, and others, as afore: & this staggering must needes be sinne.

is

is hateful before God, whē a man vpō confidence of repentance in his old-age, doeth ſin the more freely. The happy theefe whereof we haue ſpokē, happy (I ſay) not for that hee laide ſnares in the way, but for that hee took hold of the way it ſelfe in chriſt, laieng hands on the pray of life: & after a ſtrange maner, making a bootie of his owne death: he (I ſay) neither did defer the time of his ſaluatiō wittingly, neither did he deceitfully put the remedy of his ſtate in the laſt moment of his life: neither did he deſperatly reſerue the hope of his redēptiō vnto the houre of his death: neither had he any knowlege either of religion, or of Chriſt before that time. For if he had, it may be, he wold not haue bin the laſt amōg the Apoſt. in nūber, which was made the former in kingdō

19 By theſe words of S. Auguſtin we are admoniſhed (as you ſee) that this particular fact of chriſt maketh no general rule of remiſſiō to al mē: not for that Chriſt is not alwaies ready to receiue the penitēt as he promiſeth: but for that euery man hath not the time or grace to repēt, as he ſhould at that hour, according as hath bin declared before. The general waie that God propoſeth, The general waie.

proposeth to al, is that which S. Paule
2. Cor. 11. saith: *Finis secundum opera ipsorum*: The end of euil men is according to their works. Looke how they liue, & so they die. To that effect saith the Prophet:
Psa. 61. *Once god spake, & I hard these two things from his mouth: power belongeth to God, & mercy vnto thee (O Lord) for that thou wilt render to euery man according to his works.* The wiseman maketh this plain
Eccl. 21. saieng: *The way of sinners is paued with stones, & their end is hel, darknes, and punishments.* Finally, S. Paul maketh this
Gal. 6. generall and peremptory conclusion: *Be not deceiued: God is not mocked, looke what a man soweth, and that shall he reap. He that soweth in flesh, shal reape corruption: he that soweth in spirite, shal reape life euerlasting.* In which words he doth not onely lay down vnto vs the general rule whereto we must trust: but also saith further, that to persuade our selues the contrary thereof, were to mock and abuse god, which hath laid downe this law vnto vs.

That the conuersion made at the first day is very doutful.

20 Notwithstanding (as I haue said) this barreth not the mercy of god frō vsing a priuilege to sōe at the very last cast. But miserable is that man which placeth the ankor of his eternal welth or wo, vpō so tickleſom a point as this

is.

is, I call it tickleſome, for that al Diuines, which haue written of this matter, doe ſpeak very doubtfully of this conuerſiō of a mā at his laſt end. And although they do not abſolutely condemn it in al, but do leaue it as vncertaine vnto Gods ſecret iudgemēt, yet do they incline to the negatiue part, & do alleage four reaſons, for which, that conuerſion is to bee doubted, as inſufficient for a mans ſaluation.

21 The firſt reaſon is, for that the extreeme feare & paines of death, being (as the philoſopher ſaith) the moſt terrible of al terrible thinges, doe not permit a man ſo to gather his ſpirites and ſenſes, at that time, as is required for the treating of ſo weighty a matter with God, as is our conuerſion, and ſaluation. And if wee ſee often, that a very good man cannot fixe his minde earneſtly vppon heauenly cogitations, at ſuch time as he is troubled with the paſſions of cholicke or other ſharpe diſeaſes: how much leſſe in the anguiſhes of death can a worldly man do the ſame, being vnacquainted with that exerciſe, and loaden with the guilt of many, & great ſins, and cloied with the loue both of his body, & thinges belonging thereunto? The firſt reaſon.

22 The

The second reason.

22 The second reason is, for that the conuersion, which a man maketh at the last daie, is not (for the most part) voluntary, but vpon necessitie, and for feare: such as was the repentance of Simei, who hauing grieuously offending king Dauid, in time of his affliction: afterward when he sawe him in prosperity againe, and himself in danger of punishment: hee came and fel downe before him, and asked him forgiuenes with teares. But yet Dauid wel perceiued the matter how it stood: & therefore though he spared him for that day, wherein hee would not trouble the mirth with execution of iustice, yet after hee gaue order that he should bee vsed according to his deserts.

2.Reg.16.

2.Reg.10.

3.Reg. 2.

The thirde reason.

23 The third reason is, for that the custom of sin, which hath cõtinued al the life long, is seldom remoued vpõ the instant, being growen into nature it self, as it were: for which cause god saith to euil men, by the prophet Ieremy, *If an Ethyopian can change his black skin, or a Leopard his spots, that are on his back: then can you also do wel, hauing learned al the daies of your life to do euil.*

Ierem.13.

The fourth reason.

24 The fourth cause, for that the acts of vertue themselues cannot bee of

of ſo great value with God, in that inſtant, as if they had bin don in time of health before. For what great matter is it (for example ſake) to pardon thine enemies at that time, whē thou canſt hurt them no more? To giue thy goods away, when thou canſt vſe them no more? To abandon thy concubine, when thou canſt keepe hir no longer? To leaue off to ſin, when ſin muſt leaue thee? All theſe things are good and holy, & to be done by him, which is in that laſt ſtate: but yet they are of no ſuch value, as otherwiſe they would bee, by reaſon of this circumſtance of time which I haue ſhewed. B. *A fift reaſō might be takē of experiēce: for that we ſee ofttimes, that ſuch as repent after that maner, if they recouer again, they are afterward as bad as they were before, and ſometimes much worſe: which (without queſtion) was not true repentance in them.

15 Theſe are reaſons why there is ſuch doubt made of this laſt conuerſion: not for anie want of Gods part, but on theirs, which are to doe that great act. Mark wel (ſaith one again) what I ſaie: and (it may be) it ſhal bee needful to expoūd my meaning more plainly

plainly, least any man mistake mee. What say I then? That a man which repenteth not, but at the end, shal be damned? I do not say so. What then? Doe I say he shalbe saued? No. What then do I say? I say, I know not: I say, I presume not: I promise not, I knowe not. Wilt thou deliuer thy selfe forth of this doubt? Wilt thou escape this dãgerous & vncertain point? Repent thé whiles thou art whole. For if thou repét while thou art in health whésoeuer the last day shal come vpõ thee, thou art safe. And why art thou safe? For that thou diddest repent in that time, wherin thou mightest haue sinned. But if thou wilt repent then whé thou canst sin no longer: thou leauest not sin, but sinne leaueth thee.

29 And heere now would I haue the careful christiã to consider (with me) but this one cõparisõ that I wil make. If those which do shewe a kind of repentãce at the last day, do passe héce notwithstanding in such dangerous doubtfulnes: what shall we think of all those which lack either time, or ability, or wil, or grace to repent at al, at that hour? what shal we say of al those which are cut off before? Which die suddenly? which are striken senseless,

or

or frentick, as we see many are? What shal we say of those, which are abandoned by God, & left vnto vice, euen vnto the last breath in their bodie? I haue shewed before out of S. Paule, that ordinarily sinners die according as they liue. So it is as it were a priuilege for a wicked man, to haue his repentance to be begun, when hee is to die. And then, if his repentance (whē it doth come) bee so doubtful, what a pitiful case are al others in? I meane the more part, which repent not at al: but die as they liued, and are forsaken of God in that extremity, according as he promiseth, whē he saith, *For that I haue called you, and you haue refused to come: for that I held out my hand, & none of you would vouchsafe to looke towardes me: I wil laugh also at your destructiō, whē anguish & calamity commeth on you. You shal cal vpon me, and I wil not heare: you shal rise betimes in the morning to see me, but you shal not finde me.* 2. Cor. 13. Pro. 1. Ierem. 35.

27 When a worldling doth see that the brightnes of his honor, vainglory and worldly pomp is consumed: when the heate of concupiscence, of carnal loue, of delicate pleasures is quēched: whē the beautiful summer day of this life is ended, & the boisterous winter night

night of death draweth on: then will he turne vnto God, then wil he repét, then wil he resolue himselfe, & make his conuersion. When he can liue no longer, hee will promise any paines: what hearing or studieng of the word of God you wil, what toile or labour in his vocation you will, what praier you wil; what fasting you wil; what almes deedes you can desire; what austeritie you can imagine: hee will promise it (I say) vpon a condition, that he might haue life againe: vpon condition that the daie might bee prolonged vnto him, though, if God should grant him his requeſt (as many times he doth) he would performe no one point thereof: but be as careleſſe as he were before. Whé such shal crie, with sighes and grones as pearsing as a sworde, and yet shall not bee heard, what comfort then will they hope for to finde? For whither will they turne themselues in this distress? Vnto their worldly wealth, power or riches? Alas they are gone: and the scripture saith; *Riches shal not profite in the day of reuenge.* Wil they turne vnto their carnal friendes? But what comfort can they giue, besides only weeping and comfortles mourning? Wil they

Pro. 11.

they aske helpe of the saints, to praie for them in this instant? Then must they remember what is written: *The saints shal reioyce in glory, and exultation shall bee in their mouthes, and two edged swords in their hands to take reuenge vpon nations and encrepations vpon people: to bind kinges in fetters, and noble men in manacles of Iron: to execute vpon them the prescript iudgement of God: & this is the glory of his saints.* Their only refuge must be vnto God, who indeed is the only refuge of al: but yet in this case the Prophet saith heere, that *He shall not heare them: but rather contemne and laugh at their miserie*; Not that hee is contrarie to his promise of receiuing a sinner, *At what time soeuer hee repenteth, and turneth from his sinnes*: But for that this turning at the last day is not commonly true repentance & conuersion, for the causes before rehearsed. Psa. 149. Prou. 1. Psa. 58.

28 To conclude then this matter of delay, what wise man is there in the world, who reading this, wil not feare the deferring of his cõuersiõ, though it were but for one day? Who doeth know whether this shall bee the last day, or no, that euer God wil cal him in? God saith; *I called, and you refused to* Pro. 1.

come:

come: I held out my hande, and you would not looke towards me, and therefore will I forsake you in your extremity. He doeth not say how many times, or how long hee did call, and holde out his hand. God saith: *I stād at the dore, & knock*: but
Apoc. 2. he saith not how often hee doth that, or howe many knockes hee giueth. Againe, he said of wicked Iezabel, the feined Propheteſſe in the Apocalips, *I haue giuen her time to repent, and shee would not, and therefore shal she perish*: but he saith not how long this time of
Herod. repentance indureth. Wee reade of wonderful examples herein. Herod the father had a call giuen him, and that a loud one, when Iohn Baptiſt was ſent vnto him, and when his hart was ſo farre touched, as he willingly
Mar. 6. heard him, & ſo followed his counſel in many things, as one Euāgeliſt noteth: but yet becauſe he deferred the matter, and tooke not time, when it was offered: he was caſt off againe, and his laſt doinges made woorſe than his former. Herod Tetrarke the
Herod the ſecond. ſonne, had a cal alſo when he felt that
Luc. 11. deſire to ſee Chriſt, and ſome miracle
Luc. 23. don by him: but, for that he anſwered
Mat. 14. not vnto the call, it did him no good but rather much hurt. What a great

knocke

knocke had Pilate giuen him at his heart, if he had been so gratious as to haue opened the doore presently whē he was made to vnderstand the innocēcie of Christ: as appeareth by washing his handes in testimonie thereof, & his wife also sent him an admonition about the same? No lesse knock had king Agrippa at his doore, when he cried out at the hearing of S. Paul: *O Paul, thou persuadest me a litle to bee a Christian.* But because he deferred the matter, this motiō passed away again. Mat. 24. Agrippa. Act. 28.

29 Twise happie had Pharao bin, if he had resolued himself presently, vpon that motion that he felt, when hee cried to Moses: *I haue sinned, and God is iust.* But by delaie hee became woorse thā euer he was before. S. Luke reporteth how Felix the gouernour of Iewry for the Romanes, conferred secretly oftentimes with S. Paul, that was prisoner: & heard of him the faith in Christ: wherewith he was greatly moued, especially at one time, when Paul disputed of Gods iustice, & the day of iudgement: whereat Felix trembled: but yet he deferred this resolutiō, willing Paul to depart, & to come againe another time: & so the matter by delation came to no effect. How manie Pharao. Exod. 9. Acts. 24. Felix.

men doe perish dayly: some cut off by death: some left by God & giuen ouer to a reprobate sense: which might haue found grace, if they had not deferred their conuersion, from day to day, but had made their resolution presently, when they felt God to cal within their harts.

The dãgers of passing the day of our vocatiõ

30 God is most bountiful to knock & cal: but yet he bindeth himselfe to no time or space, but cõmeth & goeth at his pleasure, & they which take not their times, when they are offered, are excuseles before his iustice, & doe not know whether euer it shall be offered them againe, or no: for that this thing is only in the wil & knowledge of god alone, who taketh mercie where it pleaseth him best, & is boũd to none.

Exod. 33.

Rom. 9.

And when the prefixed time of calling is once past, wo be vnto that partie: for a thowsand worldes will not purchase it againe. Christ sheweth wonderfully the importance of this matter: when entering into Ierusalem amidst al his mirth, and glorie of receiuing, hee coulde not choose but weepe vpon that citie, crying out with teares: *O Ierusalem, if thou knewest also these thinges which appertaine to thy peace, euen in this thy daie: but now these*

Luc. 21.

thinges

thinges are hidden from thee. As if he had ſaid, if thou knewſt (Ieruſalē) as wel as I do, what mercie is offered thee euen this day, thou wouldeſt not do as thou doſt, but wouldſt preſētly accept therof: but now this ſecret iudgement of my father is hiddē from thee, & therfore thou makeſt litle accoūt thereof, vntill thy deſtruction ſhall come ſodainly vpon thee: as ſoon after it did.

31 By this now may bee conſidered the great reaſon of the wiſe mans exhortation: *For-ſlow not to turne to God: nor do not defer it from day to day: for his wrath wil come vpon thee at the ſodaine: and in time of reuenge it wil deſtroy thee.* Eccle. 5.

It may bee ſeen alſo vpon what great cauſe the Apoſtle exhorteth the Hebrewes ſo vehemently: *Dum cognominatur hodie*: To accept of grace euen whiles that verie day indured, & not to let pas the occaſion offered. Which euerie mā applying to himſelf, ſhould follow in obeieng the motions of Gods ſpirite within him: and accepting of Gods vocatiō without delaie: Heb. 3.

conſidering what a grieuous thing it is to reſiſt the holie Ghoſt. Euerie man ought (I ſaie) whē he feeleth a good motion in his hart to think with himſelfe: now God knocketh at my Act. 7. Apoc. 3.

 if

if I open presently, hee wil enter, and dwell within me. But if I defer it vntil to morrow, I know not whether hee will knock againe or no. Euery man ought to remember still that saying of the prophet, touching Gods spirit,

Psalm. 94. *Hoc die si vocē eius audieritis, nolite obdurare corda vestra:* If you heare his voice calling on you to day, do not harden your harts, but presētly yeeld to him.

32 Alas (deer brother) what hope of gaine hast thou by this perilous dilation which thou makest? Thine account is increased thereby, as I haue shewed; thy debt of amendment is made more grieuous: thine enemy more strong: thy self more feeble: thy difficulties of conuersion multiplied: what hast thou then to withhold thee one day frō rēsolutiō? The gaining of a litle time in vanity. But I haue proued to thee before, how this time is not gained but lost, being spent without fruit of godlines, which is indeed the only true gain of time. If it seem pleasāt to thee for the present: yet remember what the Prophet saith; *Iuxta est dies perditionis, & adesse festināt tēpora*

Godlinesse the onely gaine of time.

Deut. 22. The day of perdition is at hand, & the times of destructiō make hast to come on. Which day being once come

I maruel

I maruel what hope thou wilt cõceiue. Doſt thou think to crie *Peccaui*? it ſhal be wel truely if thou cãſt do it: but yet thou knoweſt that Pharao did ſo, and gat nothing by it. Doeſt thou intend to make a good teſtament, & to be liberal in almes deedes at that time? This, as the caſe may be, is very commendable: but yet thou muſt remẽber alſo that the virgins which filled their lãps, at the verie inſtãt, were ſhut out, & vtterly reiected by chriſt. Doſt thou thinke to weepe & mourn, & to moue thy iudge with teares at that inſtant? Firſt, this is not in thy handes to doe at thy pleaſures: & yet thou muſt conſider alſo, that Eſau failed, though he ſought it with teares, as the Apoſtle wel noteth. Doſt thou meane to haue many good purpoſes, to make great promiſes, & vowes in that diſtreſſe? cal to mind the caſe of Antiochus in his extremities: what promiſes of good deedes, what vowes of vertuous life made he to God vpon condition hee might eſcape, & yet preuailed he nothing thereby? Al this is ſpoken not to put them in diſpair, which are now in thoſe laſt calamities, but to diſſwade other from falling into the ſame: aſſuring thee (gẽtle Reader) that the Pro-

Exod. 2.

Mat. 25.

Heb. 12.

2. Mac. 9.

Eſaie 55. phet ſaid not without a cauſe: *Seek vn-to God while he may be foũd. cal vpon him while he is neere at hand. Now is the time acceptable, now is the day of ſaluation,* 2 Cor. 6. ſaith S. Paul. Now is God to be found, & neere at hãd to imbrace al thẽ that trulie turne vnto him, and make firm reſolution of vertuous life hereafter. If wee defer this time, we haue no warrãt that he wil either cal vs, or receiue vs hereafter: but rather many threats to the contrarie, as hath been ſhewed. Wherefore I wil end with this one ſentence of S. Auſten: that he is both a careles, & a moſt graceles man, which knowing all this, wil venture notwithſtanding the eternity of his ſaluation and damnation, vpon the doubtful euent of his final repentance. Tract. 33. in Ioan.

CHAP. VI.

Of three other impedimentes that hinder men from reſolution: which are ſloth, negligence, and hardnes of hart.

BEſides all impediments which hitherto haue bin named, there are yet diuerſe others to bee found: if any mã could examin the particular conſciences of al ſuch as doe not reſolue. But theſe three heer mentioned, and to be handled in this Chapter, are ſo

publike and known: as I may not passe them ouer, without discouering the same: for that many times men are euill affected, and know not their own diseases: the only declaration whereof (to such as are desirous of their owne health) is sufficient to auoide the danger of the sickenesse.

2 First then, the impediment of sloth is a great and ordinarie let of resolution to manie men: but especiallie idle and delicate people, whose life hath bin in al ease and rest, and therefore do persuade themselues that they can take no pains, nor abide any hardnes, though neuer so fain they would. Of which Saint Paul saith, that *Nise people shall not inherit the kingdome of heauen.* These men wil confesse to bee true, as much and more then is said too before: and that they woulde also gladlie put the same in execution, but that they cannot. Their bodies maie not beare it; they can take no paines in their seuerall callinges: and in the generall they cannot fast: they can-not watch: they can-not praie. They can-not leaue their disportes, recreations, and merrie companions: they shoulde die presentlie (as they saie) with melancholie,

Of sloth.

1. Cor. 6.

cholie, if they did it: yet in their harts they desire (forsooth) that they could do the same: which seeing they cannot, no doubt (say they) god wil accept our good desires. But let them harken a litle what the scripture saith hereof:

Pro. 21. *Desires do kill the slothful man* (saith Salomon) *his hands wil not fall to any work: al the day long he coueteth & desireth: but he that is iust, wil do, & wil not cease. Take the slothfull and vnprofitable seruaunt* (saith Christ) *& fling him into vtter*

Mat. 25. *darknes, where shalbe weeping & gnashing of teeth.* And when he passed by the

Mat. 12. way & founde a figge tree with leaues without fruit, he gaue it presently an euerlasting curse.

Four effects of sloth. 3 Of this fountain of sloth do proceede many effectes that hinder the

1. Drowsines. slothfull from resolution. And the first is, a certaine heauines & sleepy drowsines toward al goodnes, according as

Pro. 19. the scripture saith: *Prigrido mittit sopor-ẽ*: Sloth doth bring sleepe. For which

Ephes. 5. cause S. Paul saith: *Surge qui dormis*: Arise thou that art asleepe And Christ

Mat. 13. Mat. 24. and 25. crieth out so ofte: *Videte, Vigilate*: Look about you, & watch. You shal see many mẽ in the world, with whom if you talk of a cow, a calf, or a fat oxe, of a peece of ground, or the like: they can both

heare

heare and talke willingly and freshly: but if you reason with thē of their saluatiō, & their inheritance in the kingdom of heauē, they answear not at al, but wil hear, as they were in a dream. Of these men then saith the wise mā: *How long wilt thou sleepe, O thou slothful fellow? whē wilt thou rise out of thy dream? A little yet wilt thou sleepe: a little longer wilt thou slumber: a little wilt thou close thy hands togither and take rest: & so pouertie shall hasten vpon thee as a running post, and beggarie as an armed man shall take and possesse thee.* Pro. 6. & 24.

4 The second effect of sloth is fonde feare of paines, and labour, and casting of doubtes where none bee, according as the scripture saith: *Pigrum deiicit timor:* Feare discourageth the slothfull man. And the Prophet saith of the like: *They shake for feare, where there is no feare.* These men doe frame vnto themselues, strange imaginatiōs of the seruice of God, and dangerous euents, if they should follow the same. One saith: If I should giue much, it would without doubt make me a begger. Another saith: If I should stil imploy my self to painful labour, it wold kill mee ere long. A third saith: If I should humble my self as is required, 2. Feare. Prou. 29. Psalm. 92.

euery bodie would tread mee vnder their feet. And yet all this is nothing else but sloth, as the Scripture testifyeth in these wordes: *Dicit piger, leo est foris in medio platearum, occidendus sum:* The slothful mā saith sitting still in his house: There is a lion without: If I should goe out of doors to labour, I should certainly be slain in the middest of the streetes.

Pusillanimitie. Eccle. 22.

5 A third effect of sloth is pusillanimitie and faintnesse of heart: whereby the slothfull man is ouerthrowen, and discouraged by euery little contrarietie or difficultie, which hee findeth in vertue, or which hee imagineth to find therein. Which the wise man * signifieth when hee saith: *In lapide luteo lapidatus est piger*: The slothfull manne is stoned to death with a stone of dirt: that is, hee is ouerthrowen with a difficultie of no importance. Againe: *De stercore boum lapidatus est piger*: The slothfull man is stoned dead with the dung of Oxen, which commonly is of matter so soft, as it can hurt no man.

B

*The vulgar translation so readeth: but now it is found that therein it misseth the sense of the text in both these places heer alleadged. And yet the matter it selfe is true, though it haue no warrant hence.

Lazinesse.

6 A fourth effect of sloth is idle lazinesse: which wee see in many men, that will talke and consult of this and that, about their amendment, but will execute

execute nothing. Which is most fitly expressed by the holy ghost in these words: *Sicut ostium vertitur in cardine suo, ita piger in lectulo suo*: As a doore is tossed in and out, vpon his hinges, so is a slothful man lieng lazie vpon his bed. Pro. 26.

And again, *Vult, & non vult piger*: A slothful man wil and will not. That is, he turneth himselfe to & fro in his bed, and betweene willing and nilling he doth nothing. Prou. 13.

And yet further in another place, the scripture describeth this lazines, saieng: *The slothfull man putteth his hands vnder his girdle, and wil not vouchsafe to lift thē vp to his mouth, for that it is painful.* Pro. 29.

7 All these and many moe are the effects of sloth: but these four especiallie haue I thought good to touch in this place: for that they let and hinder greatly this resolution which we talke of, for that he liueth in a slumber and wil not heare, or attend to anie thing that is said of the life to com, & beside this imagineth fearfull matters in the same: and thirdlie, is thrown down by euerie litle blocke that hee findeth in the waie: & lastlie is so lazie, as he can beare no labour at all: this man (I saie) is past hope to bee gained to anie such purpose as we speake for.

8 To

Meanes to remooue sloth.

8 To remoue therefore this impediment, this sort of men ought to laie before their eyes the labors of christ, & of his saints, the exhortations they vsed to other men, to take like paines, the threats made in scripture against them which labour not: the conditiõ of our present warfare, that requireth trauell: the crown prepared for it: and the miserie insuing vpon idle & lazie people. And finally, if they cãnot bear the labour of vertuous life, which indeede is accompanied with so manie consolations, as it may not rightfullie be called a labour: howe will they abide the labour & tormentes of the life to come, which must bee both intollerable and euerlasting?

1. Thes. 3. 9 S. Paul saith of himselfe & others, to the Thessalonians, *We did not eat our bread of free cost, when we were with you: but did worke in labour, and wearinesse both day and night:* therby to giue you an example of imitation: denoũcing further vnto you: that *If anie man would not worke, hee should not eat.* Mat. 20. Christ in this parable still reprehended grieuouslie those that stood idle, saying: *Quid hic statis tota die otiosi?* Why do you stand here al the daie idle, & doing nothing? Iohn. 15. *I am a vine* (saith Christ)

Christ) *and my father is an husbandman: euery branch that beareth not fruit in me, my father wil cut off, & cast into the fire.* And in another place: *Cut down the vnprofitable tree: why doth it stand here, & occupie vp the ground for nothing?* And againe, *The kingdom of heauen is subiect to force: & men doe gain it by violence & labor.* For which cause the wiseman also saith: *Whatsoeuer thy hand can do in this life, do it instantly: for after it, there is neither time, nor reason, nor wisedome, or knowledge that wee can imploy.* And again, the same wiseman saith: *The lazie hand worketh beggerie to it selfe, but the labourſome & valiant hand heapeth vp great riches.* And yet further to the same effect. *The slothfull man will not sow in the winter, for that it is colde: and therefore he shall beg in the sommer, & no man shall take pitie of him.*

Luc. 13. Mar. 11. Eccle. 9. Prouer. 10. Pro. 20.

10 All this pertaineth to shew, howe that this life is a time of labour, & not of idlenes, & appointed to vs for the attaining of heauen: it is the market wherin we must buie: the battle wherin we must fight, & obtain our crown: the winter wherein we must sowe: the day of labor wherein we must sweate, & get our pennie. And he that passeth ouer lazilie this day (as the most part of

of mẽ do) must suffer eternal pouerty, & need in the life to come: as in the first part of this booke more at large hath bin declared. Wherfore the wise man (or rather the holie ghost by his mouth) giueth ech of vs, a most vehemẽt admonitiõ, & exhortatiõ, in these wordes: *Run about: make hast, stir vp thy friend: giue no sleep vnto thine eies: let not thine eie lids slumber: they skip out as a Doe from the hands of him that hold hir: & as a bird out of the hands of the fouler. Go vnto the emmet (thou slothful man) & consider hir doinges, and learne to be wise: she hauing no guide, teacher, or captaine, prouideth meat for hirself in the sommer, & gathereth togither in the harueſt, that which may serue hir to feed vpõ in the winter.* By which words we ar admonished in what order wee ought to behaue our selues in this life, & how diligẽt & careful we shuld be in doing of al good works (as S. Paul also teacheth) considering as the emmet laboreth most earnestlie in the harueſt time to laie vp for the winter to come: so we shuld for the next world: & that slothfulnes to this effect, is the greatest and most dangerous let that may be. For, as the emmet should die in the winter most certainly for hunger, if he should liue idlie

Pro. 9.

Colos. 1.
Rom. 12.
Gal. 6.

idly in the sommer: so without all doubt they are to suffer extreme need & miserie in the worlde to come, who now for sloth do omit to labour.

11 The second impediment is called by me in the title of this chapt. negligẽce. But I do vnderstãd therby a further matter thã commonly this word importeth. For I do cõprehend vnder the name of negligence al careleſſe & dissolute people, which take to heart nothing that pertaineth to God or godlines, but only attẽd to worldly affairs, making their saluation the least part of their cogitations. And vnder this kinde of negligence, is contained both Epicurisme (as S. Paul noteth in some Christians of his daies, who began only to attend to eat & drink, & to make their bellies their God, as many of our Christians now do) & also a secret kind of Atheisme, or denying of God, that is, of denying him in life & behauiour, as S. Paul expoundeth it. For albeit these men in woordes doe confesse God, and professe themselues to be as good Christiãs as the rest: yet secretly indeed they doe not beleeue God, as their life and doinges do declare. Which thing Ecclesiasticus discouereth plainly, when hee saith: *va*

Of negligence.

Epicurisme or life of Epicures. Phil 3. Rom. 16. Tit. 1.

dissolutis

Eccle. 2. *dissolutis corde, qui non credunt Deo:* Woe bevnto the dissolute, & careles in hart which doe not beleeue God. That is, though they profes that they beleeue & trust in him: yet by their dissolute & careleſſe doinges, they testify that in their harts they beleeue him not: for that they haue neither care nor cogitation of matters pertaining to him.

Of careles Athiests. Deut. 22. 12 These kinde of men are those which the scripture noteth and detesteth for plowing with an Oxe, & an asse togither: for sowing their ground with mingled seed: for wearing apparell of linsie woolsie, that is made of flaxe & wool togither. These are they of whom Christ saith in the Reuel. *I would thou wert either cold or hot. But for that thou art luke warme, and neither colde nor hotte: therefore wil I begin to vomit thee out of my mouth.* Apoc. 3. These are they which can accord all religions togither, and take vp all controuersies by only saying, that either they are differēces of smal importāce, or elſe that they appertaine only to learned men to thinke vpon, & not vnto thē. These are they, which can apply themselues to any companie, to any time, to any princes pleasure, for matters of life to come. These mē forbid all talke of spirite,

rit, religion, or deuotion in their presence: onely they will haue men, eate, drinke, & be merry with thē: tel newes of the court, and affaires abroad: sing, dance, laugh, & play at cardes: & so passe ouer this life in lesse consideration of God, than the very Heathens did. And hath not the scripture reason then, in saying that these men in their harts & works are atheists? Yes surely. And it may be proued by many rules of Christ. As for example: this is one rule set down by him self, *By their fruits ye shall know them*: For such as the tree is within, such is the fruit which that tree sendeth forth. Againe, *The mouth speaketh from the aboundance of the hart*, and consequently, seeing their talke is nothing but of worldly vanities: it is a signe there is nothing in their hart but that. And thē it followeth also by a third rule, *Where the treasure is, there is the heart*. And so seeing their harts are only set vpon the world: the world is their only treasure, & not god. And consequently, they preferre that before God, as indeed Atheistes doe. Luc. 6. Mat. 12. Mat. 6.

13 This impediment reacheth far & wide at this day, & infinite are the mē which are intangled therewith; & the cause thereof especially is inordinate loue

The chiefe cause of Atheisme at this daie.

1. Iohn. 2. loue of the world: which bringeth mē to hate God, & to conceiue enmity against him, as the Apostle saith: and therefore no maruell, though indeed they neither beleue, no delite in him. And of all other men, these are the hardest to be reclaimed, & brought to any resolution of amendmēt: for that they are insensible: & beside that doe also flie all meanes, wherby they may be cured. For, as there were smal hope to be conceiued of that patient, which being grieuously sicke, should neither feele his disease, nor beleeue that hee were distempered, nor abide to heare of physick, or physitions, nor accept of any counsel that should be offred, nor admit any talk or consultation about his curing: so these men are in more dāgerous estate thā any other, for that they know not their own danger: but perswading thēselues to be more wise than their neighbours, doe remoue from their cogitatiōs al things, whereby their health might bee procured.

A comparison.

The way to cure careless men.

14 The only way to doe these men good, (if there bee anie way at all) is to make thē know that they are sicke, & in great danger: which in our case may bee done best (as it seemeth to me) by giuing them to vnderstād how far

far they are off, from any one peece of true christianity, & consequētly frō al hope of saluatiō that may be had therby. God requireth at our handes, that *We should loue him, & serue him, with al our hart, with all our soule, & with al our strength.* These are the prescript words of God, set down both in the olde and new law. And how far (I pray thee) are these men off from this, which imploie not the halfe of their hart, nor the halfe of their soule, nor the halfe of their strength in Gods seruice, nay nor the least part thereof? God requireth of vs, that wee should make his lawes and precepts our studie & cogitations: that we should think on them continually, and meditate vpon them both day & night, at home, & abroad, early and late, when we goe to bed, & when wee rise in the morning: this is his commaundement, & there is no dispensation therein. But how far are those men frō this, which bestow not the third part of their thoughts vpon this matter, no not the hundred part, nor scarce once in a year do talk therof? Can these men say they are Christians, or that they beleeue in God?

Deut 26. Mar. 22. Luc. 10.

Deut. 6. & 11. Iohn. 1.

15 Christ making the estimate of things in this life, pronoūced this sentence,

Luc.19. tence, *Vnum est necessarium*. One only thing is necessary, or of necessity in this world: meaning the diligent & careful seruice of God. These mē find many thinges necessary besides this one thing, & this nothing necessary at al. How far do they differ thē in iudgement from Christ? Christes Apostle saith, that a Christiā *Must neither loue the world, nor any thing in the world.* These men loue nothing else, but that which is of the world. He saith; that *Whosoeuer is a friend to the world, is an enimie to Christ.* These men are enemies to whosoeuer is not a friend to the world. How then cā these men hold of Christ? Christ sayth, *Wee should pray stil.* These men pray neuer. Christs Apostle saith, that *Couetousnes, vncleanes, or securitie, should not be so much as once named amōg Christiās.* These men haue no other talke but such. Finally, the whole course and canon of scripture runneth, that Christiās should be, *Attenti, vigilantes, soliciti, instantes, feruentes, perseuerantes sine intermissione.* that is, Attent, vigilāt, careful, instāt, feruent, & perseuerant without intermission in the seruice of God. But these men haue no one of these pointes, nor any degree of any one of these points;

1 Iohn. 2.

Luc.18.
Eph.5.

Luc.21.
Mat. 24.
Mich.6.
Rom.11.
Rom. 12.
Mat. 10.

points, but euery one the cleane contrarie. For they are neither attent to those thinges which appertaine vnto god, nor vigilant, nor solicitous, nor careful, & much lesse instãt & feruent, & least of al perseuerãt without intermission: for that they neuer begin. But on the cõtrary side, they are careleſſe, negligent, lumpish, remisse, key cold, peruerse, cõtemning & dispising, yea loathing, & abhorring al matters that appertain to the mortifying of themselues, & true seruice of God. What part haue these men then in the lot & portion of Christiãs, beside onely the bare name, which profiteth nothing?

16 And this is sufficient to shew how great & dangerous an impediment this careleſſe, senseleſſe, & supine negligence is, to the resolution whereof wee intreate. For if Christ require to the perfection of this resolution, that whosoeuer once espieth out the treasure hidden in the fielde (that is, the kingdome of heauen, & the right way to come to it) hee shoulde presently goe and sell all that hee hath, and buy the field: that is, hee should prefer the pursute of this kingdome of heauen, before all the commodities of this life, whatsoeuer, and rather Mat. 13.

venture

venture them all, than to omit this treasure: If Christ (I say) require this, as he doth, when will these men euer bee brought to this point, which wil not giue the least part of their goods to purchase that field, nor goe foorth of doore to treat the buying therof, nor will so much as thinke, or talke of the same, nor allow of him which shal offer the means & waies to compasse it?

17 Wherefore, whosoeuer findeth himselfe in this disease, I would counsell him to reade some Chapters of the first part of this booke: especiallie the thirde and fourth, treating of the causes, for which we were sent into this world, as also the fift, of the account which we must yeeld to God, of our time here spent: and he shal therby vnderstand (I doubt not) the error, and daunger he standeth in, by this damnable negligence wherein hee sleepeth, attending onely to those thinges which are meere vanities, and for which hee came not into this worlde: and passing ouer other matters, without care or cogitation, which onely are of importance, and to haue bin studied, and thought vpō by him,

18 The

18 The thirde and last impediment that I purpose to handle in this book, is a certain affectiō, or euil disposition in some men, called by the scriptures hardnes of heart, or in other wordes obstinacie of mind: whereby a man is setled in resolution, neuer to yeeld frō the state of sinne wherein he liueth, whatsoeuer shall, or may bee laide against the same. And I haue reserued this impediment, for the last place in this book, for that it is the last, & worst of all other impediments discouered before, containing al the euil in it self, that any of the other before rehersed haue, & adding besides a most wilfull, & malicious resolution of sinne, quite contrary to that resolution, which we so much indeuor to induce men vnto.

Of hardnes of heart.

19 This hardnesse of heart hath diuerse degrees in diuerse men, and in some much more grieuous than in others. For some are arriued to that high & chiefe obduration, which I named before: in such sort, as albeit they wel know that they are amisse: yet for some worldly respect or other, they wil not yeeld, nor change their course. Such was the obduration of * Pilate, though hee knewe that hee condemned Christ wrongfullie: yet, not

Two degrees of hardnes of heart

Mat. 27.

B

*It seemed to bee of weakenesse rather, than of such obduration, as was in Pharao, or is spoken of here.

to

to leese the fauor of the Iewes, or incur displeasure with his prince, he proceeded & gaue sentence against him.

Exod. 6. 7. 8. This also was the obduration of Pharao; who, though he saw the miracles of Moses, and Aaron, and felt the strong hand of God vpon his kingdō: yet not to seeme to bee ouercome by such simple people as they were, nor that men should thinke he would bee inforced by any meanes to relent, he perseuered still in his wilfull wickednes, vntill his last & vtter destruction came vpon him. This hardnes of hart was also in king* Agrippa, & Felix gouernor of Iewrie: who, though in their own conscience they thought that S. Paul spake truth vnto thē: yet, not to hazard their credit in the world, they continued still, and perished in their own vanities. And commonly this obduration is in all [a] persecutors of vertue, and vertuous men, and especially of those that professe the trueth: whome though they see euidently to be innocent, and to haue the word of God, and equitie on their side: yet to maintaine their estate, credit and fauour in the world, they persist without either mercie or release vntill God cut them off in the midst

Acts. 26. 27.

B

* In these two also it seemeth rather to haue beene ignorance, than obduratiō. But the example is notablie found in the Priestes, Scribes, and Pharisies; who euer opposed themselues against the preaching of Christ, & at the length put him to death.

[a] Persecutors.

midst of their malice, and furious cogitations.

A second degree of obduration.

20 Others there are, who haue not this obduration in so high a degree as to persist in wickednesse, directlie against their owne knowledge: but yet they haue it in another sort: for that they are setled in firm purpose to follow the trade, which alredy they haue begun: & wil not vnderstād the dāgers thereof: but do seeke rather means to persuade thēselues & quiet their consciences therein: & nothing is so offensiue to them, as to heare any thing against the same. Of these mē holy Iob saith, *Dixerunt Deo, recede a nobis, & scientiam viarū tuarum nolumus*: They say to God, depart frō vs, we wil not haue the knowledge of thy waies. And the Prophet Dauid yet more expreslie: *Their fury is like the fury of serpents, like to cocatrices that stop their eares, and will not hear the voice of the inchāter.* By this inchāter he meaneth the holy ghost, which seeketh by al means possible to charm thē frō the bewitching wherein they stand, called by the wise man, *Fascinatio nugacitatis*: The bewitching of vanity. *But* (as the prophet saieth) *they will not hear, they turn their backes, they stoppe their eares, to the ende they*

Iob. 21.

Psal. 57.

Sap. 4.

Zac. 7.

may not vnderstand: they put their hartes as an adament stone, least they should heare Gods Law and be conuerted.

21 The nation of Iewes is peculiarly noted to haue bin alwaies giuē to this great sin, as S. Steuen witnesseth, when he said vnto their own faces: *You stiffnecked Iewes, you haue alwaies resisted the holy Ghost.* Meaning thereby (as Christ declareth more at large) that they resisted the Prophets, & saints of God, in whome the holy Ghost spake vnto them frō time to time, for amēdment of their life: & for that through the light of knowlege which they had by hearing of Gods law, they coulde not in trueth, or shewe condemn the things, which were said, or auoide the iust reprehensiōs vsed towards them; & yet resolued with themselues, not to obey or change the custome of their proceedings: therfore fel they in fine, to persecute sharply their reprehendors: wherof the only cause was hardnes of hart: *Induraverunt facies suas supra petrā, & noluerūt reuerti:* saith God by the mouth of Ieremie, They haue hardned their faces aboue the hardnesse of a rocke, and they will not turn to me. And in another place of the same Prophet he complaineth grieuously

The harde hearted Iewes. Acts. 7.

Mat. 5. Luc. 11. 13.

Ierem. 5.

uouslie of this peruersnes: *Quare ergo auersus est populus iste in Ierusalem, auersione contentiosa:* And why then is this people in Ieruſalem reuolted frō me, by ſo cōtentious & peruerſe an alienatiō, as they wil not hear me any more, &c. & yet againe in another place; *Quare moriemini domus Israel?* Why wil you die you houſe of Iſraell? why will you damne your ſelues? Why are you ſo obſtinate as not to heare: ſo peruerſe as not to learn: ſo cruel to your ſelues, as you will not know the dangers wherein you liue, nor vnderſtand the miſerie that hangeth ouer you? Ezec. 18.

22 Doſt thou not imagin (deere brother) that god vſeth this kind of ſpech not only to the Iewes, but alſo to many thouſand chriſtiās, & perhaps alſo to thy ſelf many times euery day: for that thou refuſeſt his good motiōs & other means ſent from him, to draw thee to his ſeruice: thou being reſolued not to yeeld therūto, but to follow thy purſute, whatſoeuer perſwaſiōs ſhal come to the contrarie? Alas how many chriſtiās be ther, who ſay to God daily (as they did whō I named before) *Depart frō vs, we will not haue the knowledge of thy waies?* How many be ther which abhor to hear good coūſel? Fear & trem- Iob. 21.

ble to read good books? Flie & detest the frequentation of godly company, least by such occasions they might be touched in conscience, conuerted, & saued? How many be there which say with those most miserable hard harted mē wherof the scripture speaketh: Esai.28. *Percussimus fœdus cum morte, & cum inferno fecimus pactum?* We haue striken a league with death, and haue made a bargaine with hel it selfe. Which is as much to say, as if they had saide: Trouble vs not, molest vs not with thy perswasions: spend not thy words and labour in vain: talke vnto others who are not yet setled: let them take heaue that wil: we for our parts are resolued: we are at a point: we haue made a bargaine that must bee performed, yea though it bee with hell, & death euerlasting.

The description of an hard hart. Psalm.75. 23 It is a wōderful fury, the obduratiō of an hard hart: & not without cause cōpared by the Prophet (as I shewed before) to the wilful fury & rage of serpents. And another place of scripture describeth it thus: Esai. 84. *Durus es, & neruus ferreus ceruix tua, & frōs tua ærea:* Thou art hard hearted, & thy necke is a sinow of iron, & thy forehead is of bras. What cā be more vehemently spoken

to

to expres the hardnes of this mettal? But yet S.Barnard expresseth it more at large in these wordes: *Quid ergo cor durum*: And what is thé an hard hart? And hee answeareth immediatly: An hard hart is that which is neither cut by compunction, nor softned by godlines: nor mooued with praiers: nor yeeldeth to threatning: nor is any thing holpen, but rather hardned by chastning. An hard hart is that which is ingratefull to Gods benefites: disobedient to his counsels: made cruel by his iudgemẽts: dissolute by his allurements: vnshamefast to filthines: fearles to perils: vncurteous in humaine affairs: retchles in matters pertaining to God: forgetful of things past: negligent in thinges present: improuident for things to come. Lib. 1. de consid. ad Eug. cap. 1.

24 By this description of S. Barnard it appeareth, that an hard hart, is almost a desperat & remediles disease, where it falleth. For what wil you doe (saith this good father) to amend it? If you lay the grieuousnes of sin before him, he is not touched with compunction. If you alleadge him all the reasons in the world, why we ought to serue god, & why we ought not to offend, & dishonor him: he is not mollifyed by this The explication of S. Barnards woords.

consideratiō of pietie. If you would requeſt him & beſeech him with tears, euen on your knees: he is not moued. If you threaten Gods wrath againſt him: he yeeldeth nothing thereunto. If god ſcourge him indeed, he waxeth furious, & becōmeth much more hard than before. If God beſtow benefites on him: he is vngrateful. If he counſel him for his own ſaluation: he obeieth not. If you tell him of Gods ſecret, & ſeuere iudgements: it driueth him to deſperation, & to more crueltie. If you allure him with gods mercy: it maketh him diſſolute. If you tell him of his owne filthines: he bluſheth not. If you admoniſh him of his perils: he feareth not. If hee deale in matters towards men: hee is proud and vncurteous. If hee deale in matters towards God: he is raſh, light, and contemptuous. Finally, he forgetteth whatſoeuer hath paſſed before him towards other mē, either in reward of godlines, or in puniſhment of ſinners. For the time preſent, he neglecteth it, nor maketh anie account of vſing it to his benefit. And of things to come either of bliſſe, or miſerie, hee is vtterly vnprouident: nor will eſteeme thereof, lay you them neuer ſo often, or vehemently

mently before his face. And what way is there then to do this man good?

25 Not without great cause surely did the wise man pray so hartily to God: *Animæ irreuerenti, & infrenatæ ne tradas me:* Deliuer me not ouer (O Lord) vnto a shameles & vnruly soule. That is, vnto a hard, & obstinate hart. Whereof hee giueth the reason in another place of the same booke: *Cor enim durũ habebit malè in nouissimo*: For that an hard hart shalbe in an euil case at the last day. Oh that al hard harted people wold note this reason of scripture! But S. Barnard goeth on, and openeth the terror hereof more fully, when he saith: *Non duri cordis salutem vnquam adeptus est, nisi quem fortè miserans Deus abstulit ab eo (iuxta prophetam) cor lapideum, & dedit cor carneum.* There was neuer hard harted man saued, except God by his mercie did take away his stonie hart, & giue him a hart of flesh, according to the Prophet. By which words S. Barnard signifieth, and proueth out of the Prophet, that there are two kindes of heartes in men, the one a fleshie heart, which bleedeth if you but pricke it: that is: it falleth to contrition, repentance, & teares, vppon neuer so small a checke for

The danger of an hard hart. Ezech 23.

Ezech. 3.

Lib. 1. de consid. ca. 2. Ezech. 36.

Two kindes of harts in men with their properties.

sin. The other is a stony hart, which if you beat & buffet neuer so much with hammers, you may assoon break it in peeces, as either bend it, or make it to bleed. And of these two hearts in this life dependeth all miserie, or felicitie for the life to come. For as God when he would take vengeance of Pharao, had no more greeuous waie to doe it, than to saie: *Indurabo Cor Pharaonis*: I wil harden the hart of Pharao. That is (as S. Austen expoundeth) I wil take away my grace, and so permit him to harden his owne heart: so when hee would shew mercy to Israel, he had no more forcible meanes to expresse the same, than to say: *I wil take away the stonie heart out of your flesh, and giue you a fleshie heart in steed thereof.* That is, I wil take away your harde heart, and giue you a soft hart that wilbe moued, whē it is spoken to. And of al other blessinges, and benefites, which God doth bestow vpon mortall men in this life, this soft & tender heart is one of the greatest: I mean such an hart as is soon moued to repētance: soon checked & controlled: soon pearced; soone made to bleed: soone stirred to amendment. And on the contrarie part, there can bee no greater curse or maledictiō laide

Exod. 47. 14.
Aug. li 18. super Exod. & ser. 88. de temp.
Ezec. 36.

laid vpon a christian, than to haue an hard & obstinate hart, which heapeth euery day vēgeance vnto it self, & his maister also. S. Paul saith it is compared by the Apostle vnto the grounde, which no store of rain cā make fruitful, though it fall neuer so often vpon the same: & therefore he pronoūceth therof, *Reproba est, maledicto proxima, cuius consummatio in combustionem.* That is, it is reprobate & next doore to maledictiō, whose ende or consummation must be in fire & burning. Act. 6.

26 Which thing being so, no maruell though the holie scripture do dehort vs so carefullie from this obduration and hardnes of hart, as from the most dangerous and desperat disease, that possibly may fal vpon the christiā, being indeed (as the Apostle signifieth) the next doore to reprobation it selfe. Heb 6. S. Paul therefore crieth: *Nolite contristari, nolite extinguere spiritum Dei:* Do you not make sad, doe you not extinguish the spirite of God by obduration, by resisting and impugning the same. Eph. 4. 1 Thes. 5. Again, *Non obduretur quis ex vobis fallacia peccati:* Let no man bee hard harted among you through the deceit of sin. Heb. 3. The prophet Dauid also crieth: *Hodie si vocē eius audieritis, nolite* Psalm. 94.

obdurare corda veſtra: Euen this daie if you wil hear the voice of God calling you to repentance, ſee you harden not your harts againſt him. Al which earneſt ſpeeches, vſed by gods holy ſpirit, do giue vs to vnderſtād how carefully we haue to flie this moſt peſtilent infectiō of an hard hart: which almightie God by his mercie giue vs grace to do, & indue vs with a tender heart towardes the full obedience of his diuine maieſtie: ſuch a ſoft hart (I ſay)

2 Reg. 3. as the wiſe man deſired, when hee ſaid to God: *Da ſeruo tuo cor docile*: Giue vnto me thy ſeruant (O Lord) an hart that is docible, and tractable to bee inſtructed: ſuch an hart as God himſelfe deſcribeth to bee in al them whō

Eſaie. 66. he loueth, ſaieng: *An quem reſpiciam, niſi ad pauperculum, & contritum corde, & timentem ſermones meos?* To whom wil I haue regard or ſhew my fauor, but vnto the poore & humble of hart, vnto the contrite ſpirite, & to ſuch as tremble at my ſpeeches?

27 Behold (deere brother) what an hart God requireth at thy hand? A little poore & hūble hart (for ſo much importeth the diminutiue *paupercul⁹*) alſo a contrite hart for thine offences paſt: & an hart that trembleth at euery word

word that commeth to thee frō God by his ministers. How then wilt thou not feare at so many wordes, & whole discourses, as haue bin vsed before, for thine awakening: for opening thy perill: for stirring thee to amendment? How wilt thou not feare the threates & iudgementes of this great Lord for thy sinne? How wilt thou dare to proceede any further in his displeasure? How wilt thou defer this resolution any lōger? Surely the least part of that which hath bin saide, might suffice to moue a tender hart, an humble, & cōtrite spirit, to present resolutiō & earnest amendment of life. But if al togither cannot mooue thee to doe the same, I can say no more, but that thou hast a verie hard hart indeede: which I beseech our heauenly father to softē for thy saluation, with the precious hoat blood of his only sonne, our Sauiour, who was content to shed it for that effect vpon the crosse.

The conclusion of this whole booke.

28 And thus now hauing said so much as time permitteth me, cōcerning the first general part required at our hāds for our saluation: that is, cōcerning resolutiō, appointed by my* diuisiō in the beginning, to be the subiect or matter of this first book, I wil end here: deferring

B

*As may appeare in my preface to the reader.

B

*Which was for that either time, or health, or libertie did not permit. Phil. 2.

ring for a time the performāce of my purpose for the other two books* vpon the causes, & reasons set downe in an aduertisemēt to the reader, at the very first entrāce into this book: nothing doubting, but if god shall vouchsafe to work in any mās hart by means of this book, or otherwise this first point of resolutiō, the most hard of al other: thē wil he also giue meanes to perfect the work begun of himself, & wil supply by other waies the two principall partes folowing: that is, both right beginning & cōstant perseuerāce, whereūto my other two books promised are appointed. It will not bee harde for him that were once reformed, to find helpers & instructours ynow, the holie ghost in this case being alwaies at hand there wāt not good books & better mē (god be glorified for it) in our own country at this day, which ar wel able to guide a zēlous spirit in the right way to vertue (& yet as I haue promised before) so meane I (by Gods most holy help & assistance) to send thee (gētle reader) as my time & ability wil permit, the other two books also: especially if it shal please his diuine maiesty to cōfort me thereūto, with the gain or good of any one soul; by this which is already don:

that

that is, if I shall conceiue or hope, that any one soul, so deerely purchased by the precious blood of the son of God, shal bee mooued to resolution by anie thing that is here said: that is, shal bee reclaimed from the bondage of sinne, and bee restored to the seruice of our maker and redeemer: which is the only ende of my writing, as his maiestie best knoweth.

29 And surely (gentle reader) though I must confesse that much more might bee said for this point of resolution, than is heere touched by me, or than anie man can well vtter in anie cõpetent kind of book or volume: yet am I of opinion, that either these reasons heere alleaged are sufficient, or els nothing wil suffice, for the conquering of our obstinacy & beating down of our rebellious disobedience in this point. Heere thou maiest see the principal arguments inducing thee to the seruice of God & detestation of vice. Here thou maiest see the cause & end why thou wast created: the occasiõ of thy cõming hither: the thinges required at thy hands in particular: the account that wilbe demãded of thee: his goodnes towards thee: his wachfulnes ouer thee: his desire to win thee: his reward

The effect of that which hath been said in this booke.

The first part.

reward if thou do well: his infinite punishment if thou do euill: his calling: his baits: his allurements to saue thee. And on the contrarie part, here are discouered vnto thee the vanities & deceites of those impedimentes, hinderances, or excuses, which any way might let, stay or discourage thy resolution: the feined difficulties of vertuous life are remoued: the conceited feares of gods seruice are taken away, the alluring flatteries of wordly vanities are opened: the foolish presumption of Gods mercie: the daunger of delaie: the dissimulation of sloth: the desperate perill of careless and stonie hartes are declared. What thé wilt thou desire more to mooue thee? what further argument wilt thou expect to draw thee from vice and wickednesse, than all this is?

In the second part.

30 If all this stir thee not, what will stir thee (gentle reader?) if when thou hast reade this, thou lay downe thy booke againe, and walke on thy careles life as quietly as before: what hope (I beseech thee) may be cõceiued of thy saluation? Wilt thou go to heauen, liuing as thou doest? It is impossible. As soone thou maiest driue God out of heauen, as get thither thy selfe

selfe in this kinde of life. What then? wilt thou forgoe heauen, & yet escape hel too? This is lesse possible, whatsoeuer the Athiestes of this worlde doe persuade thee. Wilt thou deferre the matter, & think of it hereafter? I haue told thee mine opinion hereof before. Thou shalt neuer haue more ability to do it than now, & (it may be) neuer halfe so much againe. If thou refuse it now: I may greatly feare, that thou wilt be refused hereafter thy self. There is no way then so good (deer brother) as to doe it presently whiles it is offered. Breake from that Tirant which deteineth thee in seruitude: shake off his chains: cut asunder his bonds: runne violentlie to christ, which standeth ready to imbrace thee, with his armes open on the crosse. Make ioiful all the Angels & court of heauen with thy conuersion: strike once the stroke with God again: make a manly resolutiō: say with the old couragious souldiour of Iesus Christ, S Ierom: if my father stood weeping on his knees before mee, and my mother hanging on my necke behinde me: and all my brethren, sisters, children, kinsfolks howling on euery side to retaine mee in sinful life with thē: I would fling off my

Luc. 13.

A notable saying of S. Ierome.

my mother to the ground: despise all my kindred: run ouer my father, and tread him vnder my feet, thereby to run to Christ when hee calleth me.

11 Oh that we had such harts as this seruāt of God had, such courage, such manhood, such feruēt loue to our maister. Who would lie one day in such slauerie as we doe? Who would eate huskes with the prodigall son among swine, seeing he may returne home, & be so honorably receiued & intertained by his olde father: haue so good cheer & banqueting: & hear so great melodie, ioie, and triumph, for his returne? I say no more herein (deer brother) than thou art assured of, by the woord and promise of Gods owne mouth: from which can proceed neither falshood nor deceit. Return then, I beseech thee: lay hande fast on his promise, who wil not faile: run to him now he calleth, whiles thou hast time: and esteem not all this world worth a straw in respect of this one act: for so shalt thou bee a most happy & thrise happy mā, & shalt blesse hereafter the hour & momēt that euer thou madest this resolutiō: & I for my part (I trust) shall not be voide of some portion of thy felicitie. At leastwise I doubt not but

¶ A TABLE DECLARING THE EFFECT AND METHOD of the Treatise following.

- This treatise following consisteth
  - In the former of which there is set downe matter to moue them: that is,
    - First, on our partes it is declared, that if we should turn vnto them,
      - The inconuenience very great,
        - First, in matters concerning religion. Sect. 2.
        - Then, concerning our ciuill estate. Sect. 3.
      - The benefit that they should get therby, wer great,
        - First, in matters of religion. Sect. 4.
        - Then, as touching their ciuill estate. Sect. 5.
    - Then, on their partes it is declared likewise, that if they should ioin in profession with vs,
      - The benefit that we should get therby, would be very litle. Section. 1.
      - The inconueniences very smal: cõcerning which,
        - First, it is declared, what they are. Sect. 6.
        - Then, of how smale importance they are, which is declared,
          - First, in them al generally. Sect. 7.
          - Then more speciallie in the doctrine of iustification. Sect. 8.
  - Some that are of lesse importãce:
    - Some that chiefly respect their person: which also are two.
      - One, that proceedeth from regard of their credite: which so they think should be ouerthrowne. Sect. 9.
      - The other ariseth from their bodily punishment: wherin they thinke we deale hardly with them. Sect. 10.
    - One, that doth somwhat respect their cause likewise: which is, that our translation
      - First, there is a brief recital of those points of doctrine, for which we are charged to haue translated so corruptly. Sect. 11.

thalt thou bee a moſt happy & thrife
happy mã,& ſhalt bleſſe hereafter the
hour & momẽt that euer thou madeſt
this reſolutiõ: & I for my part(I truſt)
ſhall not be voide of ſome portion of
thy felicitie. At leaſtwiſe I doubt not
but

but thy holy conuersion shal treat for mee with our common father, who is the God of mercies, for remissiō of my many sinnes, and that I may serue & honor him togither with thee, al the daies of my life: which ought to bee both our petitions: & therfore in both our names, I beseech his diuine maiesty to grant it to vs:

for euer and euer,

Amen.

The ende of this booke of

RESOLVTION.

A TREATISE TENDING TO PACIFICATION: BY LABOVRING THOSE THAT are our aduerſaries in the cauſe of religion, to receaue the Goſpel, and to ioin with vs in profeſſion thereof:

By Edm. Bunny.

Hoſea 3.4.5.

The children of Iſrael ſhal ſit a great while without king, without prince, without ſacrifice, without image, without Ephod, and without Teraphim. But afterward the children of Iſrael ſhal be conuerted, and ſeeke the Lord their God, & Dauid their King: and in the latter daies they ſhal worſhip the Lord, and his louing kindneſſe.

THE TREATISE TENDING TO PACIFICATION.

To perſuade or moue others to the truth of religion, that being as yet by preiudice deceiued, can not perſwade thé-ſelues to be ſo ſhort hereof as they are, hath bin, & euer muſt be in al ages ſo needful an argument, as that many do gladly beſtowe their labour therein. Of which, as other ages haue euer giuen ſufficient teſtimonie, ſo this of ours doth moſt plentifullie witnes the ſame: being ſo much more fruitfull and abounda nt therin, as it hath pleaſed god to bleſſe it with ſo rare and ſingular a light of the truth, as (to our knowledge) hee euer yet beſtowed on others. Therefore among vs alſo there are, & thoſe very manie, that haue taken this argument in hande, and haue done ſo well therein, that God is glorified, the Church is increaſed, and themſelues haue gotten a reuerend eſtimation amōg the people of God therby. So commeth it to paſſe, that whatſoeuer

euer I ſhal do therin, according to the ſmall talét that God of his goodneſſe hath beſtowed on me, may ſeem to be needles: & as it were to come out of ſeaſon, whē the church is ſo wel ſtored already, with ſuch perſwaſiō, & others lōg ſince ſeem to thēſelues half cloied therewith. Neuertheleſſe ſeeing that now I was purpoſed to get forth this book of reſolution that goeth before, which ſo treateth of godlines of life, that (in a maner) it maketh no métion of knowledge or faith (as alſo it appeareth that the author himſelfe was (in ſome things) of a contrary iudgement to vs therin) I thought the caſe it ſelf to be ſuch, as that it behoued me to ſay ſomwhat therof, as before in the preface I haue declared. The effect wherof is thus much, firſt to ſhew that there is very reaſon why they ſhould ioin in profeſſiō with vs: & then to declare in what ſort to remoue ſuch things as moſt doe hinder the weaker ſort. The reaſō why they ought to ioin in profeſſion with vs, is for that it becommeth & behoueth the church of God (in many reſpects) to be at vnity in it ſelfe, & yet the caſe ſo ſtandeth in this matter, that we are not able in our profeſſion to yeeld vnto them,

The principal partes of this treatiſe.

but

but they verie well may, and of dutie ought to accorde vnto vs. It becommeth and behoueth the church of God to bee at vnitie in it ſelfe, for ſo many good & ſubſtantiall cauſes, that it needeth no confirmation at al. Inſomuch that it ſhall not bee needefull to beſtow any labor in the prouing of it. The other is not ſo fully concluded of al, & yet notwithſtanding we doubt not, but we haue ſufficient groundworke to be perſwaded therein as we are. The reaſon why we may not yeeld vnto them, is for that there can be no other account made of the matter, but that the benefit wee ſhoulde get thereby, would be verie litle, & the inconuenience that commeth withall, maruelous great. The benefit that we ſhould get therby, ſeemeth to reſt but only in a certaine perſwaſion, that we would bee in better caſe, than nowe we are. For whether we ſhould be ſo or not, that muſt needes (as yet) lie in queſtion betwixt vs. But this is verie true indeede, that if we were of their profeſſiō, then would we be with them perſwaded, that our eſtate were ſo much the better. And our eſtate woulde then ſeeme to bee bettered, both for the certaintie of our ſaluation

Why wee may not ioine with them.

What is the benefit that wee might ſeem to get by their profeſſion.

tion in the worlde to come: & in ſome things that do concerne this preſent life. For as touching our ſaluation, wee ſhuld account our ſelues more ſure of it, becauſe then we ſhould imagin our ſelues to haue the mediation & helpe of Angels, & ſaints in heauen, and the benefit of our own & other mens merits on earth: whereas by the profeſſiō that now wee are of, we ſo reſt in Ieſus Chriſt alone, that we ſeek for no help by any of thoſe. And if Ieſus Chriſt be not onely ſufficient to work our ſaluation (which themſelues doe neuer deny) but alſo ſufficient in himſelfe, not going out of his owne perſon for anie part of his ſufficiency, but keeping only to his own merites and mediation, hauing no reſpect at all to the mediation or merits of any others (which alſo I thinke very few of them wil deny, though when they haue graunted it, they are faine ſometimes to borrowe it againe to eſtabliſh the doctrine of thoſe other helpes) what ſpeciall aduantage is it to vs, for to haue anie moe beſides, when wee haue ynough and enough onely in him? For though it were not ill to mingle anie other with him (which at this preſent wee will not vrge) yet if it bee but more than

What benefit wee ſhould haue towards our ſaluation.

than needeth, it can be no ſpeciall benefit to vs. He that hath wel dined already cā very litle be holpen by more plentie of meat, be it neuer ſo good, & otherwiſe welcome vnto the taſt. Now that Chriſt is ſufficient, euen in himſelfe, without the helpe of anie other, if it bee not in the ſcripture ſo plainly ſet down & ſo deriued through al antiquitie in the iudgement of any, but that ſtill they will hold it needfull to ſeeke vnto others ſo far as before they were woont to do: neither will wee labour at this preſent to make it plainer. The things that do belong to this preſent life, wherein it might ſeeme our eſtate might bee bettered, are of two ſpecial ſorts, whereof ſome concerne our inward, & one other cōcerneth our outward gouernmēt. Our inwarde comfort may ſeeme, might bee increaſed vnder that profeſſion, two principall waies. Firſt that then we need not feare the excommunication or curſe of the Biſhop of Rome, vnder which we are now & long haue bin; then for that they haue a more copious repreſentation (as they take it) of heauenly comforts than we, for that in Sacraments, and ceremonies they farre exceede vs: and haue that

What benefit wee ſhoulde haue in matters cōcerning this preſent life. Firſt of inward comfort.

vſe of images alſo, whereas we haue none at all. Firſt therfore, concerning the Popes curſe, we do not find it now to be of that force, that heretofore we thought it to be, neither by the worde of God, neither by experience it ſelfe. And if we haue litle cauſe to fear it, & then (proportionably) fear it as litle, ſurely it were no great pleaſure to any of vs to bee deliuered from the hurt thereof, that doth not hurt vs, nor frō feare of that, whereof we ſtand in no fear at al. As for that ſpiritual cenſure of the church, rightly proceeding againſt any, we know it is to be feared indeed of thoſe whō it toucheth. But we are lōg ſince perſuaded, that we cā ſo diſtinguiſh betwixt theſe two, that we neede not take the one for the other. Then as touching thoſe further repreſentations of ſpirituall comfort (ſuch as they are) which they (I grāt) haue mo than we, we find no ſuch ſubſtance in any of them (neither in that they haue both ſacraments and ceremonies mo than wee, neither in that themſelues alone haue al the images, and wee are vtterlie voide of any) but that wee may thinke our ſelues to bee wel alreadie, with thoſe that we haue, although of our owne ſort wee haue

none

none at al: & cã further hope likewiſe, that if thẽſelues had no moe than we, their inward cõfort ſhould be ſo much the greater. For if in the examination of thẽ, it ſhould fal out, that they haue no ſufficient groũd-work in the word of God (as we are ſure, that they haue there no warrant at al,) then are they but very cold, and deſperat comforts, & neuer yeeld any ſoũd comfort at al. For though wee are not in any doubt, but that they are in other reſpects very il, as they are vſed by them: yet now wee ſay no more but this, that (all things conſidered) we find ſo litle cõfort in them, that wee need not think the want to be great, now that we are without them: nor that it were any great benefite, for to obtaine them. The benefite that in outward gouernment we ſhould get therby, is no more than this, that ſo we ſhould bee vnder the gouernmẽt of the Biſhop of Rome: which how good it ſhould proue, I am not able certainly to ſay. But if firſt we ſhould eſteem therof by reaſõ, we may very wel doubt, that no one man were able to gouern vs wel, that ſhould rule al the world beſides, notwithſtanding al the vnder-magiſtrats that could be appointed: & that although ſome one

man could do it by his rare & ſingular wiſedom (which notwithſtãding were ſuch a thing as neuer was yet) yet that it were in no wiſe conuenient for ſo manie, & all the whole to hang vpon one: & ſuch an one too as might ſomtime be ſo weake a man to bear ſuch a burden, as that many others vnder his gouernment, might be found much more ſtronger than he. Then if wee come vnto experiẽce, & lay before vs in what ſort hee gouerned vs before, when as he had vs vnder gouernmẽt: or in what ſort he gouerneth yet thoſe that abide vnder his obedience: whether any thing may be ſaid more hardly or not, as yet I ſaie not: but ſurely thus much we may be bould to abide by, that in compariſon of the gouernment vnder which we are now: it were no very ſingular benefit to be holpen back to that other again. So for ought that yet appeareth, we cã not ſee that any great benefite coulde come vnto vs if we ſhould turn to their profeſſiõ.

What inconuenience might come thereby.

2 What inconuenience might come thereby, is a thing very hard to be fully gathered, being ſo great, & ſo diuers withal, as in our iudgemẽt it ſeemeth to be. Where firſt of al we cannot like that we ſhould be ſo much depriued of the

the Scriptures themſelues as vnder thé we were partly by the lawes that they made againſt ſuch as ſhouldread thé, otherwiſe thã thẽſelues thought good: & partly for that they doe ſo much inhibite all tranſlations in our vulgar tongue. Which one thing only we take to boad verie much il, & what ſoeuer after inſueth, to come almoſt only of it. For the inconueniẽces that wee are perſwaded woulde come in thereby, would be as we take it, many & great, ſome in matters of religion: others as touching our ciuill eſtate here in this life. In matters of religiõ, firſt we doubt that our ſelues ſhoulde be much thereby corrupted, & be occaſion to many others, to fall to the ſame corruption likewiſe: thẽ alſo, that on the conſciences of many, there ſhould be laid ouer grieuous burdens. Our ſelues might bee corrupted by their profeſſion, two principal waies, in the eſtimation of Gods goodnes to vs: & in the performance of our duty to him. The goodnes of God toward vs is infinite: but now we haue to enter no further into the conſideration thereof, than to this preſent purpoſe doth appertaine. And that is only in theſe twoo thinges: firſt in

Inconueniences in matters of religion.

How it were dangerous in the work of our redemption to bee of that profession with them.

the worke of our redemptiō: thē in his prouidence towards vs in other matters. In the worke of our redemption, Christ hath both satisfied for vs to the iustice of God, & therewithal himself directeth vs, towardes the attaining thereof. In both these points we doubt very much, that by ioyning with them in their profession we should be foūd blasphemous to god, & very hurtful to our owne souls health: first in ioyning (&that no further thā themselues do) either the sufferinges or els the good workes of any of the saints in heauen, or on earth, with the sufferings & merits of christ: thē by helping our selues vnto it, by the mediation of Angels, or saints, or by the doctrines of mē on earth, only so far as thēselues do it: & not seking the same alone by the mediatiō of Christ, & by the writtē word of God. For we take the satisfaction of Christ, his mediation & worde to bee such, as that no other satisfactiō, mediation, or word can bee found, any thing meet to be so far matched withal. Again wee find not that the worke of redemption, that is wrought in Christ, is auailable to the saluation of any, but onely of those that so cleaue vnto it, that they vtterly renounce

nounce all other helpes whatſoeuer they are. In the former therefore, wee ſee not howe it may bee auoided, but that needs we muſt be found to haue done great diſhonor to Chriſt: in the other we are perſuaded, that we ſhold clean ouerthrow our owne ſaluation. Cõcerning the prouidẽce of God towards vs in other matters, their profeſſiõ (we fear) wold lead vs ſomwhat aſide, & teach vs to attribute many of thoſe things that fal out among vs to ſome other thã God alone, ſometimes vnto creatures as the Angels, & ſaints in heauen, or to the power of man on earth: & ſõtimes to a fictiõ of mãs deuiſe, as fate or fortune. And although we willingly grant, that in diuerſe of theſe, they vſe ſuch limitation withall, that it ſeemeth they would be loth for to go ouer far therein: yet going but ſo far as they doe in their common profeſſion, we ſee not how we could auoid it, but that if we ſhould ioin with them therin, we ſhould be far amiſſe perſuaded in that cõfortable doctrin of gods moſt gracious prouidence towards vs. In the perfourmance of our duty likewiſe we do not perceiue, but that we ſhould be very far wide frõ that which in truth we ought to do. For whereas

How in the doctrine of gods prouidence.

How in performance of our dutie to God.

god only hath made vs, redeemed vs, & giuen vs whatſoeuer we haue, and therefore we ow al vnto him, & that by Ieſus Chriſt our Lord: their profeſſion notwithſtanding is, to yeeld their thanks & ſeruice again (in diuerſe caſes) to ſome angel or ſaint, as though that from them, or by their good meanes they had receiued the things which they haue. Whereas notwithſtanding to make any other mediators in ſuch reſpect, though it bee not with Chriſt betwixt god & vs, but only vnder Chriſt betwixt him & vs, is either directly againſt, or without the warrant of the word of God. Then alſo, although they doe not direct our duty, nor any part therof to any other than God: yet they teach vs to do vnto him diuerſe things that we find not in the writté word. Wherein although they can aſſure vs that the church hath ſo ordained, yet we ſee no ſufficient warrant therein: when as themſelues wil not deny, but that the greateſt multitude of the people of god in al ages, haue bin ſomtime deceiued: & the written word both preciſely chargeth vs to do nothing to god but what he appointeth, & beſides accurſeth all thoſe that ſet vs a worke in any thing elſe.

els. Thoſe others that might be corrupted by vs are all thoſe, that by our example ſhould take occaſion to doe likewiſe: either ſuch as preſently liue beſides vs; or the generation that after foloweth. For we know by experience oft times, that of thoſe that liue togither, one doth caſt his eie to another, euery natiõ vnto the people that doth dwel about thé, & make the doings of others a rule for thé to walke by: & the ſame in the ſeruice of god, as much (almoſt) as in any thing els. Childré likewiſe, & the race that ſuccedeth others, do readily follow, as their forefathers haue gone before thé; for the moſt part little regarding, whether it be right or wrong: but ſufficiently cõtenting théſelues, it they walke but ſo as their anceſtors haue done before: If wee therefore ſhould giue an il example to any of theſe, either in leading them to doe ſuch thinges in the ſeruice of God as were offenſiue to him: or els no more, but teaching thé, in like ſort to venture, in ſo weighty a matter: how ſhould we be able to excuſe our ſelues, but that we haue giué them iuſt cauſe of offence, in layeng ſuch a ſtumbling ſtone in the way, that we ſee they are diſpoſed to walke

How others might bee corrupted by vs.

And though by the grace & goodnes of God, they would be more warie, & not stũble thereat: yet were our fault nothing the les, & for to be esteemed no lesse than murder before him: as Christ himself we know pronounceth an heauie sentẽce against all those, by whõ there cõmeth offẽce to any: that *It were much better for him, that a milston were hanged about his neck, & he cast into the bottom of the Sea, than to offend the least of them al that beleeue in him.* Those heauie burdens that I spake of, which they lay on the consciences of many, are of two sorts: some that appertain generally to al: & others that appertain properly to some. Those that appertaine generally to al, are first those heapes of traditions & ceremonies which they haue aboũdantly laid vpõ al men, calling thẽ the Traditions of the church, & teach, that all are boũd of conscience inuiolablie to keep and obserue them euerie one. Of which sort, though some be sorted vnto certain principal feasts and times of the yeare: yet others there are, that so commonly haũt euery week, & almost euery day, and are so plentifullie powred out, throughout our whole life, almost in all thinges that we are to take in

What burdens hereby are laide on the consciences of men.

Traditions.

in hand, that it is not possible for any to walk vprightly therin, nor euer sufficiently to attéd the greater things of the law of God. Thé also it is an heauy burdé, that al men are bound, so to cõfesse as they require, both forthat they must disclose vnto thé the very secrets of their harts, & are bound to reckon vp al their sins, so far as possibly they can remẽber: else that they are excluded frõ al hope of forgiuenes. Whereof the one is very grieuous, & abhorrig the nature of the best mẽ that are: the other more thã any mã can at any time find, that he hath done fully indeed: both which are vnknown to the word of God (& therefore needles) & yeeld no way of forgiuenes at all: but only a way to tormẽt the parties, & for thẽselues to practise vpon. These that are more proper to some, are cast vpõ thẽ diuersly: somtimes vpõ som special occasiõ: somtimes by reason of that kind of life, that the parties are entred into. Of the first I note but one, that is the burden that they lay vpon those which haue cõfessed their sins to thẽ, which cõmonly they cal penãce, & euer lightly hath one of these faults: either that the penance it selfe is wrõg, being (for the most part) either rigorous

Auricular confession.

Penance.

rous or friuolous, or else that the parties are taught to seek out forgiuenes therein. Of that which is cast vpon others, by reasō of the trade of life, that they are entred into, I note these two principall branches: First those obseruances that they binde their regulars too: then the vow of single life, whereunto they bind their whole clergie, & certain others neer to that order. The former of which (omitting to speak of the worst of it) yeeldeth naught else but a fruitles labor, such as God neuer accepteth for anie part of his seruice at al, & yet oftimes verie tedious and painful in it selfe, if they follow their rule indeede, & coast not ouer some neerer waie: the other is ful of foule pollutions without, & intollerable burnings within, such as al forced virginitie hath euer yeelded.

Rules of their obseruances.

3 But in matters of religion (it may be) the controuersies seeme so doubtfull, that we cannot charge them with any such inconuenience on their side, but that in their iudgemēt they think themselues able to turne it ouer to vs againe, as easily as we did laie it to their charge before. And we also wil be content, to set by religion for a season, & al matters of faith whatsoeuer,

What inconueniences would come in thereby as touching our ciuill estate.

uer, as if in that reſpect there were no inconuenience at al to be feared: and now conſider thoſe things alone, that do cõcern our ciuil eſtate here in this life: not perſuading our ſelues to the contrarie, but that diuerſe there are, that would bee content to ioine with them in matters of religion, if thereby they ſhold bring to themſelues no inconueniẽce in this. For diuers in deed do not ſo much reſpect religion, or looke not ſo narrowly to the diuerſity of thoſe profeſſiõs, but that they cã be reaſonably well content with either, if in other things they haue their minds contented. Be it therefore, that whatſoeuer their profeſſiõ be, yet ſhal they haue many of thoſe that are nowe with vs to ioin with thẽ, if in this point there be found no lawful impediment or matter to ſtay thẽ: but here, euen at the firſt appeareth a mighty let: which is, that no man (we thinke) can bee of that profeſſion, vnleſſe hee bee vnder that gouernment too. Coulde their church & court be sũdred: could their religiõ & regiment be parted, the one frõ the other: thẽ indeed I think that (with many) much might bee done: but whẽ as theſe go ſo cloſe togither, that no man can profeſſe the one, but

that

that he muſt be vnder the other, that goeth (as we take it) ſomewhat harde with manie that otherwiſe would find no ſcruple at al. And two things there be, wherein wee thinke we haue verie good cauſe to find our ſelues grieued in that reſpect. one that they extende the authoritie thereof ſo farfoorth as they are wont to doe: the other, that they will ſeem to do it vpõ ſuch groũd as they pretẽd. They ſtretch out their authority we thinke ouer far: firſt, a-gainſt all thoſe that are in ſoueraigne authority in their own ſeuerall coun-tries or kingdõs: then againſt al other inferior perſons generally. With prin-ces, & thoſe that are in higheſt place in their ſeueral ſtates, we thinke they are a great deal too bold, both in aba-ſing them ſo much as they doe, & that they do ſo much intermedle in the go uernmẽt of thẽſelues, & their people. They abaſe thẽ (we think) ouerfar, whẽ as they aduance thẽſelues aboue thẽ: & make thoſe that are the Lordes an-nointed, to do other ſeruile obeiſance vnto them. How much higher then kinges and princes, and the greateſt ſtates of chriſtẽdõ beſides the biſhops of Rome haue claimed to be, & accor-ding (when oportunitie hath ſerued)

Abuſe of their autho ritie againſt ſoueraigne magiſtrate.

haue

haue take vpō them, is a thing ſo very manifeſt, that I need not ſtay therupō eſpecially when as the remembrance therof is ſuch, as I think many of thē-ſelues are loth to hear of, & ſo might be ſomwhat irkſom to thē. And again how far they haue made the greateſt potētates that are, not ſo much to ſubmit as to caſt down (in moſt ſeruile & abiect maner) thēſelues before thē: ſo oft as they were fain to ſeek vnto thē, is likewiſe ſo cōmōly known, & ſo bitter withal, that they do not much vrge vs to cal the ſame to remembrance again. In matters of gouernment they medle too far ſometime at home, but eſpecially & chiefiie abroad. At home they meddle too far in matters of gouernmēt, when as they take vpō thē more than appertaineth to the office of a biſhop: ouerruling the ſtates of Italie as they thinke good: inhibiting thē to do otherwiſe thā ſtādeth with their pleaſure, & ioyning them to doe as they preſcribe. Abroad wee thinke they intermedle too far, not only whē they deale in ciuill cauſes: but whenſoeuer they medle with eccleſiaſtical alſo by the waie of authoritie, taking vpon them to commaund. But now to keepe onlie to that, whereby they trouble our ciuil eſtate, we do thinke

Abuſe of their authoritie with others.

At home.

Abroad.

they are ouer grieuous, & that beyond all equitie & right, both to thoſe that willingly take in good part whatſoeuer the pope doth vnto thē: & to thoſe likewiſe, that ſomtimes vſe their own liberty. For as for thoſe that remain in full obedience vnto him, both he frameth thē to gouerne as pleaſeth him: & beſides that he erecteth his owne ſeat aboue theirs, that ſo ther may be a ready way ſtill to appeale frō them vnto him, & to do in their ſtates whatſoeuer elſe hee thinketh good. As for thoſe that more freely vſe their owne auctority, with them oftentimes hath hee dealt more roughly: accurſing their perſons, interdicting their land, & arming their own ſubiectes againſt them. With inferiour perſons, yea and with al generally, the Pope (as we take it) dealeth too hardly, when either he traileth thē ſo far from home, in very comberſom, chargeable, & dangerous iourneis, either in the way of penāce, to the holy lād, to S. Peters in Rome, or to ſome ſuch like: or to follow their ſutes in law before him, as in many caſes he did, & yet doth, or els at home doth impoſe vpon them thoſe grieuous exactions that he is accuſtomed to doe, vtterly beyond all meaſure &

Ouer his friendes.

Againſt thoſe that withdraw themſelues from his gouernment.

Trailing thē forth into chargeable and dangerous iourneics.

Grieuous exactions.

meane:

meane: or in thoſe places that are for paſtors to ſet Italians to reape the cõmodities that commeth thereby, that neuer ſo much as com at their charge, or being of a ſtrange language themſelues, can doe no good when they come there, vnleſſe it bee to practiſe for him. Concerning the groũdwork, whereupon they will ſeeme to builde their doinges in all ſuch caſes, that do we finde (in our iudgement) ſo verie weak, that although it be grief enough to be ſo pinched by the vſurpation, as within freſhe remembrance we were: yet is this no ſmall increaſe of the ſame, that they wil needs go about to beare vs down, that the grounds that they ſtand on, are very ſound, ſubſtãtiall, & firme. For (by their patience) what may we think? May any ſuppoſe that they thẽſelues are ſo perſwaded? Italian heads (indeed we find) are of deepe deuiſe: but it would grieue the ſimpleſt of al, to be ſo verie plainly illuded, in ſo weighty matters. For the groũds they pretẽd theſe two things: that ſuch authoritie ſhold of right appertain to the Biſhop of Rome: & that accordingly he hath bin in poſſeſſiõ of it. That it ſhold belong vnto him, ſom times they alleage ſome reaſon for it:

Outlandiſh Paſtors.

Vpon what groũd they doe theſe thinges.

but

but for the most part authoritie only. Their reason is, that it is expedient, & verie needfull it should so be. But first they shuld haue cõsidered, whether it had bin possible, or not for the whole world to be kept vnder the soueraign autority of any one. Their autorities they bring partly out of the word of God: but chiefly out of certaine councels, & fathers. For their possessions they allege Constantines gift: & certain practises of their owne, that haue bin since of later time. Al which things are so very wel known, that I need not to point to thẽ. But are these so firme, & substantial ground-workes, as they would seeme to thinke they are? Let them be of what value they can be: we can hardly be persuaded, but that many of those that did first allege any of these, did it for that they were disposed to abuse the simplicity of many others. So wee see the force of this inconuenience to bee verie sore: and we find no cause to condescend therunto, but rather, that wee are verie fouly abused, in those causes that are alledged. And then, what reasõs haue they so forcible to persuade any to be of their Church, when as therewithall they must needes bee vnder their

court

court likewiſe, which is ſo irkſome and grieuous a thing, vnles we may hope that they would be content, to allowe vs to be of their profeſſion, & yet notwithſtanding free from their gouernment? Of which (I think) we may very wel doubt, for that as yet wee doe not ſee thē to graunt that libertie to any other. Inſomuch that as it was ſaid of Herod, after that his owne child alſo was ſlaine in that ſlaughter of other infants that he procured, that it was better to bee his pig than his child: ſo may it (wee thinke) in this reſpect as truely be ſaid, that it is better to bee none of the Popes frēds, to inioy this freedom that now we haue, than with his friends to haue it denied, & to bee in ſuch bondage thereby as they are.

What benefit they ſhould haue by our profeſſion.

4 If now wee come to our owne profeſſion, I truſt that it may ſoone appeare to bee the better in many reſpectes: inſomuch that if they would condeſcend vnto vs, the benefite that they ſhould reape thereby, ſhould bee very great, the inconuenience but verie litle. And to follow the ſame order, that before I haue done in the other, firſt as touching the ſcriptures, themſelues may ſee, that we goe not about to holde them from anie: but

The vſe of ſcripture.

our

our ſelues do turne thē into our owne vulgar tongue. Neither do we ty them vnto any one trāſlation, but ſend thē to the foūtain, & firſt original: & doing therein our ſelues ſo wel as we cā (euery one as hee is able) imbrace & reuerēce the labours of others, whom we ſee to bee learned indeed, & faithfully to labour therein. So wee impart the ſcriptures to al, & labour to make them fully knowen in euery point, to the vttermoſt that we are able. Then concerning thoſe principall matters, that out of the ſcriptures we deliuer to others: firſt thus much may be ſaide generally, that whoſoeuer ſhal ioyne thēſelues to vs, may therein account themſelues the ſafer: for that it cannot be denied, but that we keep more preciſely, than our aduerſaries do, to the written word. To come to particulars: firſt, as touching matter of religion, it is very cleere, that we cleaue to none other worke of redemption, but only to that, which god hath wrought in Ieſus Chriſt, & ſo we cleaue vnto it alone, that wee ſeek no helpe at all of angel or ſaint in heauen, of our owne or other mennes merits on earth. If then there bee any aduauntage at al, to thoſe that doe more truly cleaue

We keepe more preciſely to the writtē word thā our aduerſaries do

to

to Christ alone for the whole work of their redéption: & then it be euident withall, that those which do so cleaue therunto, as that they seek to none other at al, doe it more truly thā those that somwhat seek vnto others: whatsoeuer aduantage is therby to be had, it must needs be neerer to vs thā it is vnto them. And if any there can bee found, that do more abādon al other means in heauen & earth thā we do, we must pronoūce against our selues, that in that respect they also ar neerer to this aduātage than we. But betwixt our aduersaries and vs, there is such ods in this matter, that it may very soone be found, wherunto the aduantage doth rather incline. So likewise in the doctrine of Gods prouidence, becauſe we are taught by the word of God, that he only doth al things himself alone, & that there is none other but hee, that all others are not at al, but onely in him: that of him and by him, and in him are all things: therefore it cannot but be the sure side for to aſcribe al vnto God, whatsoeuer is done here in the world, & nothing at all to destinie, or chaunce, or to any creature in heauen or earth. For as for that, which is indeed the strongest

In the work of our redéption.

In the doctrine of Gods prouidence.

that

that they haue against this point of doctrine, that so wee should seeme to hold, that God were some author of sin, we hold it not, neither cã it follow thereupon. We know that God is very wel able to cleere himself: & we our selues in some good measure do see, how he may very easily do it: distinguishing betwixt the deede it selfe, which is euer good, & of God, & the quality thereof, which sometimes is infected by Sathan with euil. Concerning the worship due to God, admit that such worship might also be giuen to others thã God without offence to his maiesty, & vnto him in the way of worship, such things as we think would please him wel: yet is it the surer way by far, seing we haue (as yet) no expres word of god to giue such honor to any other we should not do it: & seeing we haue the word of God very directly, to doe nothing to him, but that which himself by his word requireth, we should in like sort doe nothing to him, but whatsoeuer we see in the scriptures required, til we see som other besides to be the vndoubted word of god likwise, & to require those thinges that wee would be doing to him. And this later not only to auoid the offence of Gods ma-

In the worship of God.

maieſtie, but alſo to auoide the miſ-
pending of our time in ſuch works as
are needles, or at leſt vncertain, while
wee might occupy our ſelues in ſuch,
as we know to be ſound indeede. In al
which the cleerer that wee keepe our
ſelues out of danger, the leſſe ſhal we
indãger others. For neither can thoſe
that liue beſides vs, take of vs anie e-
uill example in that reſpect: neither
do we leaue to the generation that is
to come, any offence at al by thoſe our
doings. But on the other ſide, we haue
taught them by our exãple, to be ve-
rie carefull, in all ſuch matters, and to
keep their profeſſion from al corrup-
tion, and ſteine of this world. Which
ſurely is a ſingular comfort to the hart
of man: who calling to mind how hee
hath liued, maie iuſtlie reioice, if hee
plainlie find that he hath bin ſo care-
full of the glorie of God, & of the ſal-
uation of himſelfe and others, that in
thoſe matters hee hath euer endeuo-
red to auoid al offence, & to leaue vn-
to all a good example to doe the like.
Laſt of al concerning thoſe burdens
that they are woont ſo plentifully to
lay on the conſciences of others, our
Chriſtian profeſſion doth rid vs from
thoſe and all ſuch like. For firſt as
touching

Safer from giuing offence to others.

Freer from thoſe burdens.

touching those traditions & obseruations that they lay on all generallie, seeing the word of God doeth therefore acquite vs of all other affaires, to the end that we should better attende his seruice: we in like sort, that woulde gladly do our seruice to God shoulde therefore count it a speciall benefit to be deliuered from al such busines and works of others, as any way may incũber our labor therein. Confession is a thing very incident to al that are true belecuers indeede, but (so far as the word of god requireth) it is only vnto god, in such things as are only betwixt God & vs, & not to any other, but only whē as either on our parts we need counsell, or else on the behalfe of others wee neede to take away the offence, either done to the whole congregation, or else to any seuerall person. Otherwise to be found to reckon vp our sinnes to another, & to reckon thē al, or else to be allowed no hope of forgiuenes: neither is that by the word of God required, & it is so discomfortable besides, that we may be hartilie glad to be rid, both of the cumber, & vanitie of it. Their penance was oftimes very hard, very dangerous vnto our liues, or verie chargeable vnto our estat

Their confession.

Their penance.

eſtate,&yet could neuer yeld any ſoūd cōfort at al:& therefore it is the greater benefit,for to be rid of ſo heauie & fruitles a burden. As for thoſe that remain,the rules of their ſeueral orders, & the inforcement of ſingle life to the clergy,the one of them was ſo needles a labour , the other an occaſion to ſo great iniquity,that wee may iuſtly accoūt it a ſpecial bleſſing for to be deliuered frō thē.In the place of al which, if we haue that,which in euery kind is more agreeable to the worde of God, then haue we a double aduātage therby: both for that we are deliuered frō that which is wrong:and are reſtored (at leaſt ſomewhat neerer) vnto our ancient right againe. And ſurely(wee think)we cannot be charged,but that we do allow al thoſe works,traditions, and ceremonies, that are by the written worde to vs commended , if in other thinges wee vſe the liberty that god hath giuē vs,although that therein wee maie bee charged, in diuerſe things,not ſo much to eſteeme of certaine traditions of the Church , as themſelues doe , or would think that we ſhould; yet notwithſtanding thoſe things are of ſuch nature,as that ſeing god hath left vs our liberty in them, it

The obſeruances and forced chaſtitie.

it may thereby ſeeme, both that wee are excuſeable therein, & that God would haue no bodies conſciẽce clogged withal. So our profeſſiõ yeeldeth this benefite, which theirs doth not, that the anciẽt faith is kept more pure from our mixtures, & the conſciences of men more freed from the vẽturous ordinaunces of humaine wiſedome.

What benefit they might haue by our profeſſion, as touching their ciuile eſtate.

5 In thoſe things that concern their ciuile eſtate here in this life, we think their aduãtage ſhould be ſo manifeſt, as that themſelues might very eaſilie eſpy the ſame, and willingly acknowledge it, as occaſion is offered. And this do we think, they might eſpy firſt in their own experience now: & then by good reaſons beſides. The experience of theſe daies doth plainlie witneſſe, that God is marueilous gratious to thoſe that profeſſe the goſpell, and labour to reforme their wanderings thereby. eſpecially in this coũtrie of ours, which hath nowe inioied theſe many yeares, the moſt peaceable & the moſt bleſſed time, that euer it can be found to haue had ſince that the land was firſt inhabited. And no matter at al, though many of thẽ, that are our aduerſaries, ar in wilful baniſhmẽt abroad, or els reſtrained of ſome

Which they may ſee in their own experience.

part

part of their libertie at home. For though thēſelues be not partakers of any ſuch ſpeciall bleſſednes: yet notwithſtāding they might if they would (as others of their fellowes are) reſeruing their conſciences to themſelues, & conforming their outward demeanour no further thā is needful for the common tranquillitie of all, and as themſelues might lawfullie doe (as well as their fellowes) without impeachmēt to the ſubſtāce of their profeſſion. And were not their friendes partakers of it, & that in large & plentiful maner, neither coulde thoſe that ar of the ſeminaries abroad, nor thoſe that are in priſon at home, liue ſo delicately, and haue thinges at pleaſure ſo much as they haue, much leſſe bee made richer therby. Inſomuch that euē in their exile & impriſonmēt to, the beams of this ſun that now I ſpeak of, do reach vnto thē ſo plentifully, that they are very warm therby: & may not deny, that in the greateſt miſerie that they haue, they finde verie good, and large tokens, that this land is bleſſed indeede. The reaſons that I ſpake of, are ſpecially two: one of them grounded on the goodneſſe of God: the other on the nature of that kind of go-

Then also by diuers good reasons. First of the goodnes of God.

uernmẽt that we haue among vs. Cõcerning the former, it is knowen well inough, that god is euer prone of himselfe, to doe good vnto those that seek the aduancement of his glorie. And howsoeuer it bee with others, that either are enimies, or but sorrie frends to the Gospel; yet shal it surely go wel with those, that sincerely are bent to aduance the same. Howsoeuer it bee with the residue of the children of Israel, yet the tribe of Iuda shal not be wrapped in the like confusion with others; but euer be more safely preserued, & cõfortablie gouerned, vntil the cõming of christ himself. In other places may wee see the people groning vnder their burdens, al on heaps, and cleane out of order; yea & very often their cities destroied, the people slain, the country laid wast, & the Princes themselues vtterly shaken out of their thrones. But (God be thãked,) there is a better, & a more cõfortable shew in this age of ours, among all those that profes the gospel: while others are exceedingly trobled in the depth of the sea, these are in safe & quiet harbour. Let the kingdom of god & the righteousnes thereof, be chiefly regarded, & al things els wil insue therupon to the full

ful contétation of our harts desire. In the nature of the gouernment that is among vs, wee finde two principall things: that we are gouerned by one of our own nation: & that we are gouerned at home in our owne coũtrey. For in that one of our own nation is euer in soueraign authority amongest vs, it is a special benefite to vs in these two points: first that such are wont to gouerne among their natural subiects, a great deal more mildly, & more fauorablie than either others would do, or thémselues either in other places. Prouinces of forrain parts of kingdomes, are euer kept more hardly vnder, thã those that are in the inward partes therof, if the princes be of one & the selfsame nation with the people thémselues. For princes that are far distãt some parts of their kingdoms, are not wel able to hold those parts in ful subiection, but only by rough & hard dealing. So commeth it to passe that they suffer none of themselues to be in any speciall authoritie among them: & besides that, restrain their liberties: drie them with exaction: & do (vpon euery small occasion) verie sore executions of them. Of all which we had experience, vnder the Bishop of Rome his

Then of the nature of our manner of gouernment. For that we are gouerned by one of our own nation.

gouernment heer. Then also wheras it is the maner of princes to impose paiments vpon their subiects, as oft times it is needful to do, to the common vse of them all: it is no hard matter with subiectes willingly to part with such paiments, so long as they goe not out of the realm to the maintenãce of forreine power, but are imploied to the honour & defence of themselues at home. Wheras if our treasure were caried foorth, & then imploied against our selues (as heretofore very oft hath bin seen) it were no maruel if the people were verie loth to make those paiments: when as eué now the remembrance of such vnreasonable exactiõ before doth make the iustest paimẽt that are, some what irksome sometime vnto the people, on whom they are laid. In that we are gouerned at home in our countrey, that also is a singular benefit wheras otherwise by appeals & in diuers other cases, many were faine to goe to Rome to follow their suits. In which one there were 2 discõmodities that ar very great; one to the hinderãces of iustice; the other to the discõmodities of the parties beside. Iustice must needs be hindred therby for that there could be (so far off) no sufficien

For that we are gouerned at home in our own countrie.

ſufficient knowledge of the matter in many caſes: & very hard, ſafely to cary the proceedings of the courts here, or whatſoeuer other records were needful beſide. Againe, needs muſt it be a further diſcommodity of the parties, both becauſe it could not be but both adāgerous, & a chargeable iourney for thēſelues, & ſuch as they ſhould need to haue with them, & very hurtful to their own priuate affaires at home, by means of their ſo lōg abſence abroad.

What is the incōuenience that they ſhould haue by our profeſſion.

6 The inconueniēce that therby they ſhould ſuſtain, was (as I ſaid) but verie litle: & ſurely it is ſo litle indeede, that hardly it may be thought any at al. But whatſoeuer it is, it is meete to bee ſet down, thatſo the iudgemēt of the whol may better proceed. Whatſoeuer incō ueniēce therefore it is, that may come to them therby, either it toucheth (as I doe take it) the cauſe it ſelfe, or elſe their perſon. If it touch the cauſe, it is either appertaining to religion: or els to their ciuil eſtate. In religion, the truth is, that they ſhal not haue in our profeſſion that varietie of waies, or helps, that otherwiſe they ſuppoſe that they haue in their owne. For with vs they ſhoulde haue no help at al in the martyrdō, bloodſheding, or ſuffering

No ſuch varietie of helps with vs (as they haue amōg themſelues) in matters of religion.

of any saint, or of their own, to satisfie the iustice of god for their sins: nor the good works that themselues or others haue wrought, for to merit the kingdom of god. For these things shoulde they haue with vs, no helpe at al: but only the sufferings, & merits of christ. If they think this same would be some derogation to the sufferings & merits of Saintes, & a great discouragement vnto al sorts, either to suffer, or to doe good works: whatsoeuer I coulde saie thereunto, to shew that they need not so to gather, yet at this present I saie no more but this: that whether this be any inconuenience, or not, such as it is they shold indeed light vpon it, if they ioined with vs. So likewise in diuers other matters that hãg therupon, & are as necessary helps therũto, they wold haue some want both in heauen, and in earth, of that which now they suppose with themselues that they haue. For in heauen they should haue none at all, either to helpe them, but onelie God, or to bee a mediator for them to God, but only Christ: and as for anie betwixt them and Christ, the truth is that wee shoulde allow them none. In earth likewise needs must they leese a great part of their direction & cõfort

For

For with vs they ſhoulde haue no other direction, either of the heathē, or of the fathers of the church, whether it were but one by himſelf, or mo togither, but onely the written worde of God, abſolutely or without limitation: & the wiſedome or learning of all the reſt, only ſo far as may be groūded on the written word. And whatſoeuer cōfort they haue in their ſacraments (hauing at leaſt fiue mo than we) or els in any of their repreſentations of comfortable things, wherein they doe verie much exceede, both in their images, & manie cerimonies beſides: that (I ſay) muſt they bee content to part withal, if they wilbe of our profeſſion: & therwithal contēt themſelues, with the two Sacraments only: with few of their ceremonies: & with none of their images at all. In ſuch things as belōg to their ciuil eſtate, the inconueniences that are, doe either touch all generallie, or els ſome one ſort of them more than others. That which toucheth all generallie, is (to my knowledge) no more but this, that ſo they might ſeem to be in danger not to be gouerned wel, when as ſo they ſhould not haue any one on earth, to hold altogither in one. And indeed, if it bee

What inconuenience they ſhould haue in their ciuil eſtate.

No one head ouer all.

needful to haue al cõũtries, kingdoms, & nations to be holdẽ togither in one, by ſome one man heer on earth, that ſhould be ſouerain ouer al others: thẽ it can not bee denied, but that in our profeſſion, that inconuenience needs muſt they haue. That which toucheth ſome ſorts of them more than others, is diuers: ſom that goeth againſt their credite: & ſome that hindereth much of their profite. The credite of manie of them would indeed be touched, for that they ſhold not be able by our profeſſion, to win that credit with the cõmon multitude, as they may bee able by theirs, & that in two principall pointes. Firſt, their vowing of ſingle life, & excluding al others that would not, both frõ their prieſthood, & from diuers fũctions beſides of ſpeciall credit. For by this they might both haue greater opiniõ of holines with many: & be in better accoũt of houſ-keeping beſides, as not hauing as no wife, ſo likewiſe no childrẽ, nor cõcubines, neither wherupon to beſtow ſuch things as they had. And it is verie true, that ſo doing, & that in ſuch ſort as many of thẽ did vſe it, they might keep better houſes a great deale, for becauſe that that way they were oftentimes

No ſuch credit to themſelues with the common ſort.

at

at much leſſe charges, than thoſe that are maried can attaine vnto, both becauſe diuerſe of them neither had any childrē indeed, nor kept any cōcubin, but did their endeuor truly to obſerue their vow: the reſidue that had either concubines at the leaſt, or els both cōcubines & children too, yet were they not at ſuch charges with thē, as mariage requireth, neither yet wold they: for that by their more glorious houſekeeping, they ſaw that they had a ready way, thereby to ſtop many of thoſe mouthes, that otherwiſe for incontinency would be open againſt thē. The other is, that they were ſo diligent in outward ceremonies & obſeruations, ſome of them making a great ſhew of holines towardes God: others of ſome terrible ſtreitnes of life. Both which do indeed breed a great eſtimation among the cōmō people, & are of ſuch force, that ſomtimes they haue made not only Iohn Baptiſt, but the Phariſees alſo, to be of better account than Chriſt, becauſe he vſed his liberty and freedō in ſuch caſes: & liued (for ſuch outward matters) more like to the common ſort, than they. Concerning the profite that many of them haue thereby, it is very true, it would decay:

as

as namely with those that are either officers, or artificers that belong therunto: or but in prison (for their conscience sake as they cal it) vpon the aduãtage. For indeed it cãnot be denied, but that many of them do liue therby: as massing priestes, confessors, friers, singingmẽ, organists, waxchandelers, Imagemakers, belfounders, and such like: & a great number of officers besides. Al which should bee to seeke (at least in respect of their former way of aduantage) if that they shoulde turne vnto vs. Their person I take to be touched onely in this: that of many they should be taken for inconstant, & such as had lightly turned from their former profession: and it should bee laid to their charge by some, that if they were right now, then were they wrong before, & so consequently had deceiued many that hang vpon thẽ. Which indeed could not bee auoided (would they neuer so faine) if any of them should turne vnto vs. And so we denie not, but that al these inconueniences, such as they are, woulde hang vppon such alteration of their profession.

7 But because I said they were little or none at al, it shal be good now to rũ ouer thẽ briefly again, & to see how it may

may appeare, that they neede not to ſtand in feare of any of theſe. And firſt as touching thoſe that do hang on religion it ſelf, we take it to be no inconuenience at al, to be excluded al other helps: and nothing doubt, but that by the ſufferings and merits of chriſt, we ſhal find the iuſtice of god fully ſatisfied, both to the auoiding of euerlaſting iudgement, & to the obtaining of life eternal. Neither doe wee think that it can be foũd to be any diſgrace at al to the ſuffrings & merits of ſaints to ſet thẽ aſide in the work of our redemptiõ: when as notwithſtãding we do eſteeme of thẽ ſtil, both as notable ornaments in the church of Chriſt, & as worthie examples for vs to follow. So likewiſe that wee ſtand in no account of help by any of them, when as wee count of al ſufficiencie in God alone, by Ieſus Chriſt, wee ſee not, how there can be any want thereby: & hauing therin a delicate feaſt, we cannot in any wiſe haue any ſtomacke to the ſcraps and cruſts of a beggers poke, be the man himſelfe neuer ſo honeſt, or his poke and his ſcrappes neuer ſo cleane. And as for any other mediator betwixt God and vs, wee are ſure enough, that wee ſafely hold, that neither

That thoſe aforeſaid inconueniences are very little or none at al.

No inconuenience to be excluded al other helps.

No diſgrace to the honor of ſaints to ſet them by in the work of our redemptiõ.

ther doe we need any other; neither is ther any other in heué or earth, in ſuch ſort qualified, as that he can be in any wiſe meete to ſuch a purpoſe: nor ſo minded, as that he wold. As for any betwixt chriſt & vs, we think it great diſhonor vnto him, after that being very God, he hath ſo far abaſed himſelfe as to bee man for our ſakes: & in that his manhood ſuffered for vs ſuch thinges as he hath, now to cal his goodnes towards vs into any ſuch doubt, as to cõceiue that it ſhould bee needfull, or at the leaſt, that it were not amiſſe to haue ſome mediator to him. And if it bee not for any neede or doubt of his goodnes, but onely of reuerence: that reuerence (think we) is no reuerence at al: but a faithles ſtarting aſide, proceeding from a conſcience that being guilty, neuertheles cannot repent, and thereupon ſteppeth a ſide frõ the preſence of him whom it feareth. Their direction alſo that ſhoulde wholy reſt vpon the written word alone, we take it to be ſo very ſufficient towards that purpoſe for which we need it, that we need none other beſides: being alredy by the authority of the word it ſelf ſo plainly giuen to vnderſtand, that the ſcriptures only are ſufficiẽt to teach al truth,

truth,& to cõuince al error, to rebuke al vice, and to instruct in al godlines, that a christiã may be perfected therby, & fully prepared to euery good work. The comfort that they haue in those other helpes that we haue not, is in our iudgemẽt,so very smal,that it wil be an easie losse to goe without it. The Apostle saith that in those things that we haue alreadie,we may soũdly reioice: and that our ioy therein may be such, as that it can receiue no increase by any other. And then in such plenty & fulnes of it,how may we find that so smal thinges as those may any thing eek? What cõfort is it to match those fiue sacraments of theirs in such account with the other two, that the lord did so expresly ordain, to be in so cõmõ vse with vs? And whẽ they haue that estimatiõ giuen them, what new thing haue we thẽ by thẽ that we had not before? Their superfluous ceremonies,& all their images may goe together,as neuer brought in at the first by the woord of God, but long after by the foolish wisedome of man: the former of them (we think) a great deale more burdenous thã cõmodious vnto thẽ: the other not only burdenous,but offẽsiue to thẽselues,& others. an euident

The comfort they haue in those other helps litle or none.

dent corruption of the truth: & a iust prouocation of the wrath of God. If in such cases the hart shal haue any soūd comfort, it must rise out of some worthier fountains, than either the wisedome of flesh & blood: or better warranted representations, than images are. Concerning their ciuill estate in this world, first we cannot condiscend to think, there is any need at al, for to haue any one to bee a general & vniuersal head ouer all.

No great want that we haue not one general head.

The Apostle in diuers seueral places, shewing how plentifully God had left his church furnished with diuers functions, to keep al in vnity of faith, & to bring to perfectiō the church of christ so to consummate his mystical bodie, maketh nō mētion of any such: which notwithstāding might in no wise haue bin omitted, if there had bin any such ordeined of god. Besides that, we know it is impossible. And then our opinion is, they shal haue with vs no want, to misse of that, which neuer men had, & is impossible on earth to be found.

How far their credit and profit should be impaired.

But as for those other things that follow (their credit, & profit which before they had) therein I graunt that needs must they come to some wāt in deed. For if they abādon their forced

chastity

chaſtity,& vſe the lawful means of ma riage, if they lay downe their glorious ceremonies, & other obſeruances of vnprofitable hardnes, & whatſoeuer cõpendious practiſes before they vſed to bring in their commodity to them: there is no queſtion, but that among the common ſort they ſhoulde leeſe a great part of that eſtimation & profit, that now they haue very long inioied. But it is no great matter what others think of vs,ſo that with god,and good men we haue that credit that is cõueniẽt: & we ought not to accoũt al that a loſſe,whatſoeuer we cãnot get howſoeuer:nor much ſtick to miſſe of that which before wee haue wrongfully had.As for mariage we know that the children of the world do ſo vncleanly behaue thẽſelues both in their whordoms,& in marriage alſo, that it is no maruel if they cannot thinke that the vſe of marriage & the adminiſtration of holie thinges maie goe togither, ſo long as hauing ſome reuerence of the one, they meaſure the other, by their own moſt ſhamefull abuſe.But the ordinance of God is ſufficient to ſtoppe the mouthes of all ſuch when they haue ſaide the worſt that they can. And as for houſe-keeping, if beeing

maried

maried & hauing children for whome to prouide, they be not able to bestow vpō others so much as otherwise they might, that need to be no griefe vnto them. Let euery mā do as he is able, & before god he shal be discharged. The stream that issueth by many brāches, must needs be lesse in euery one, than if al ioined togither. So that we walke as we are called, it is enough: there cā be no more required of any. As for outward worshippings & voluntary streitnes in needles matters, it is no sound credit that they get vnto anie: God is worshipped in spirite and trueth, and such onlie they are in whom hee delighteth. Whereunto if outward ceremonies be added, such as are needful, then are they for the other welcome withal: if otherwise they come, they are abominable vnto him, & neuer cā his soul conceiue anie delight at all in them. Streitnes is good, and a profitable labour, so long as it is imploied in those thinges, that are commaunded, but if it bee but our owne deuise, it is of no account with God. For in such sort it is that manie doe striue, and yet are not able to enter in. And then, what gaine we, to be in glorie among men, and to bee abandoned of God?

God? Their gaine comming in, ſo as it doth, they need not think any loſſe at al to bee without it. Iudas loued the money well that hee had gotten, but when hee perceiued how he came by it, by betraying his maiſter, and conſenting to ſhed innocent blood, hee then could haue no ioy to keepe it, & made no accoũt of any loſſe, to throw it away. Their poore eſtate would yeelde vnto them a richer ioy and peace of minde, than al the treaſures that by ſuch meanes they were euer able to gather togither. Better a great deale, to feed on the courſeſt bread that wee vſe, than on the fineſt manchet that is, after that once we finde it to bee verie ful of grauel. Laſt of al, though it were a ſhame for them to turne, yet it were none at all, but onlie with thoſe, that are graceles people, and verie dangerous in ſo weightie a matter as this, to hold on our waie, after that once we find we are wrong. And why ſhould the mire that lieth in the ſtreets, be ſo careful to be gilded ouer with golde? Why ſhould wretched & ſinful man be ſo deſirous, neuer to let downe his owne eſtimation? So God be glorified, let vs not care what becommeth of vs. When

as

as al glorie belongeth to him, there is none at all belonging to vs. As an ornament that is for a noble perſonage, will not become a meaner perſon: ſo glory likewiſe, that is only for God, cã neuer become the children of men. But if needes they wilbe in ſome eſtimation, cã they haue greater, than by acknowledging their former wanderings, ſo much as needeth to the glorie of God, & to the helping vp of others again, who by them were occaſioned to ſtũble before? So notwithſtãding theſe inconueniences which it ſeemeth they ſhould fall into, yet the matter being better examined, it wold ſoon appear, that there is no ſuch inconuenience in the matter, as at the firſt might be feared to be. Neuertheles whether they be inconueniences or not, that do I leaue vnto them to thinke of. Thoſe they are, whatſoeuer they are; bee they of what value they cã. Such as they are, let thẽ be for me; I wiſh them no greater, neither doe I labour to make them les, thã in truth they are. And ſo conſequently, if our profeſſions bee compared togither, this is the variety, that they do yeeld, & in theſe points reſteth (whatſoeuer it is) all the ods that is betwixt vs.

Which

Which being ſo, then is it no hard matter to iudge whether of them it is, wherin we may better ſetle our ſelues.

8 As for that one point, of hauing good works cõcurring in our iuſtification (of which I thought good for certain cauſes more ſpecially to treat by it ſelf) it ſhal be good a litle more ſpeciallie to conſider both what is the effect of the doctrine it ſelf: & what is to bee thought of that ſame place of S. Iames, that ſeemeth to goe ſo much againſt our opinion therein. Vnto the effect of the doctrine it ſelfe, doth appertain, firſt to conſider what kind of works they muſt be, that may haue any thing to doe towards the iuſtifying of any: & then as touching the obteining of true righteouſnes to vs, both where we may find it, & by what meãs it may be ours. The workes therefore that may be auailable to iuſtify any in the ſight of God, muſt needs bee ſuch as are in themſelues a full, perfect & abſolute righteouſnes, for that otherwiſe they cãnot ſtand in the iuſtice of God. And abſolute righteouſnes can neuer be, but where euery deed, word, & thought is verie good, & that in ſo high degree as is required: nor ſo neither, vnles there be a continuall tract

Of iuſtificatiõ by faith onlie without workes, no inconuenience at al to hold it.

The effect of the doctrine it ſelf.

of

of workes, wordes & thoughtes, al our whole life without intermission. Other righteousnesse though we haue neuer so good, yet if it lack any one iot of this, it wil not serue vs to this purpose. For the law requireth, both that such thinges should bee done with all the hart, with al the soul, & with al our strength: and that they neuer depart out of our hartes all the daies of our life. And that solemne definitiue sentence of the law compriseth both verie briefly, when it saieth, that euerie one is accursed, that continueth not in al things that are writtē in the book of the law, to doe them. If now we would know where to find this absolute righteousnes, the truth is, that sometimes it seemeth that it might bee found among men: & yet is nowhere to be found indeed to our vse, but only in Christ. It may seem to be found among men, both for that the law requireth such thinges at our handes: & because that some there haue bin of speciall cōmendation for these matters. Howbeit the law doth not require such things at our hands as though that now wee were able to do thē: but to shew that once we were able, and therewithal, how far we are

fallen

fallen from our firſt integritie, & that god, that once made vs able, maie iuſtlie require at our hãds the performãce thereof. And as for the beſt men that euer were, there is no queſtion but all wer ſinners, & that verie ofté they dailly offéded. Beſides al which their good deedes alſo (but few to ſpeak of) were ſo imperfect. for wãt of true ſincerity, & zeal (which neuer are found ſince the fal of Adã, in any of the childré of mẽ) that if God ſhould deal in his iuſtice onlie, and not in the depth of his mercy withal, not one of thoſe workes could euer be accepted of him. Hence is it, that the childré of God acknowlege their vncleanes in al their waies, not only in ſuch things as commonly go vnder the name of ſinne, but in all their holines, & righteouſnes beſides: too high a point, for the childré of the worlde to attaine vnto. In Chriſt we finde moſt abſolute righteouſnes perfectlie wrought, inſomuch that there was neuer found anie il in him, either proceeding foorth by his deedes, or wordes, or at anie time lurking in his ſecret thoughtes: and whatſoeuer hee did or ſaid was euer moſt godly, wherunto the inwarde diſpoſition of his hart, and all his thoughts did euer accord.

cord. And so must it needs be, for that he was both God & man. For so commeth it to passe, that the infinit excellēcies of his godhead, could not haue sufficient issue in his māhood to shew foorth themselues to the ful: but after they had throughly filled al his manhood, with all perfection, & all the organs and powers thereof, needs must there be immeasureable abūdāce left besides, al which doth witnes his māhood first to bee thoroughly filled. So not only it might be, but also of necessity it must be, and can be no other, but that hee loued God with al his heart, with al his soul, & with al his strength, and his neighbour as himselfe, that al his deeds, words, and thoughtes were euer good, and the same in most absolute manner, to the vttermost pitch that the capacitie of manhoode was able to beare. Howe to procure righteousnes to our selues, to make it our is now to be seene. Where first if we come to that righteousnesse that is man, either of our selues, or others, we shall neuer bee able to doe any good For first as touching our selues, whe as wee are not able to fulfill the law there is not in vs any righteousnes at all to bee hadde. If wee could fu

fill the whole law,(neuer offending in deed,word,nor thought, but euer hauing all our deeds,words & thoughts, fully anſwering to that holines, and righteouſnes that God requireth)thé might we ſtand in the fauour of God, by our own good works, without anie helpe at all by Chriſt, and that by the vertue of the former couenant, commonly called the old Teſtament. But if we miſſe any point of this, though we do our beſt indeuor,yet are we nothing holpen thereby in this matter, becauſe that God hath not couenanted to accept vs as righteous, for doing our indeuor therein,but onely, by fulfilling the whol law in euerie point, to the vttermoſt iot. Neither cā he in his iuſtice accept of any other righteonſnes, but that which is perfect, no more than the law can adiudge anie ſum a iuſt paimēt,be it neuer ſo much though infinite thouſands,ſo long as there wanteth any one penie of that which is couenāt. Then,if we ſeek vnto others,thoſe that now are ſaints in heauē,to haue the help of their righteouſnes to make vs righteous, neither haue they anie ſuch as the law requireth,but are for that matter as ſhort as wee, neither did God at any time

make any ſuch couenãt with any of vs, that their righteouſnes ſhould ſtand vs in any ſuch ſteed. Now therefore to come vnto Chriſt, in him only is that righteouſnes to be had, that can ſerue our turn, & we haue it in him, by none other meanes but onely by faith. For wheras God hath made his other couenant in him (which he calleth the new, & the laſt, becauſe he neuer meaneth to make any moe beſides) that whereas wee cannot bee iuſtified before him, by any righteouſnes of our own, vnleſſe we were able to fulfil the law, & he therefore hath taken this order, that his ſon ſhould do it for vs, to the end that al that take hold therof, or reſt vpon him, ſhould haue his holines & righteouſnes theirs: hence commeth it, both that ſuch as reſt in him, by the vertue of his latter couenant, haue his righteouſnes theirs: & that they are not otherwaies iuſtified, but onely by taking hold on him by faith. For neither hath god made this righteouſnes of Chriſt ſo common to al, that vnbeleeuers may haue the benefit of it as well as the faithfull, neither hath hee by his latter couenant declared himſelfe to be of purpoſe to iuſtify vs, by the good works or merits

of

of any but onely of Christ. In other things (without all question) there is a special vse of our own good works, & of the good examples that the blessed Saints haue giuen vs: but in this our iustification with God, there is no vse of thē at al. Now therfore concerning the place of S. Iames, that seemeth to attribute our iustification partly to our own works, & not only to faith in Christ, it is euident that he doeth not treat of this our first iustification, but only exhorteth to holines of life: & so cōsequētly, whatsoeuer he saith there, it is not to bee hereunto applied. Whereas therfore the Apostle S. Paul cōcludeth his disputation of that matter: that *We are iustified by faith, without the deeds of the law.* And S. Iames in like maner cōcludeth his: that *Of workes a man is iustified, & not of faith only*. Although it may seeme at the first sight, that these two are directly cōtrary one to the other, yet the circūstāces of the places, & the intēt & meanīg of either of the Apost. being cōsidered, it is soūd very plainly, that they are not cōtrary, but only diuers: that is, one of thē doth not deny that which is affirm'd by the other, both speaking of one thing, but hauing two seueral or diuerse matters

How this place of S. Iames may be answered.

hand, ech of them holdeth on his own ſeuerall waies. For S. Paul is in hand with a point of doctrine to ſhew wherin our firſt iuſtification conſiſteth before God: & S. Iames is in hand with a point of exhortation to goodlines of life, & to that ende ſheweth, that our faith is but vain, vnleſſe that it be (in ſome good meaſure) fruitful by works. Wheras therfore although they both ſpeak of faith & iuſtification, yet the one doth not mean either that faith, or that iuſtificatiō that the other meaneth: hence may it ſufficiently appear without any further diſcourſe of the matter, that the one of them is not againſt the other. If S. Iames had bin of purpoſe to haue ſhewed, how we are iuſtified before God, hee would haue ſhewed no other way, but onely by faith in Chriſt Ieſus, as in the chapter before he aſcribeth the eſtate that we haue in Chriſt not vnto works, but to the free mercie of God. So on the other ſide, If S. Paul had purpoſed to exhort to newnes of life, he would there haue told vs, as elſwhere he did, that though we had all faith, & had not loue, yet all were nothing. So for the doctrine of iuſtification likewiſe I truſt there is no ſuch abſurditie held by

by vs, that any may haue any iuſt cauſe to fear to ioine with vs therein.

9 Thoſe things that hinder are ſome of them of leſſe importance & lightly hinder not, but thoſe that are of the weaker ſort: and one other there is of more ſpeciall force with them, that I take to be the greateſt ſtaie that hindereth thoſe, that take it to be a matter of conſcience indeed. Thoſe leſſer hinderances likewiſe are diuerſe. For ſome reſpect their perſons eſpecially: & one other there is, that ſomewhat reſpecteth the cauſe likewiſe. Thoſe that doe moſt properly reſpect their perſons, are eſpecially two: one that proceedeth frō regard of their credit, which was ſomwhat touched before, as one of the inconueniences that hereby they ſhold haue: the other that concerneth certain hardnes that by bodily puniſhment they ſuppoſe thē-ſelues to bee put vnto, vntouched as yet. And the diſcredit that they doubt would fal vpon them, is partly with al generally: but eſpecially with thoſe with whom they haue ſo long held together. For withal generally it is like to be ſome diſgrace vnto them, for that they haue all ſo profeſſed, & ſome of thē beſides haue accordingly taught:

Of ſuch thinges as hinder.

Diſcredit eſpecially to thoſe that haue otherwiſe profeſſed.

but yet no ſuch as of right may holde thē ſtil in the cours that now they are in. For as touching their profeſſion, it is verie incidēt to the nature of mā to be deceiued, eſpecially in the truth of religion. Howſoeuer we haue a reaſonable good ſight in other things: yet in this, the beſt of vs all are far to ſeeke, for anie thing that wee haue in our ſelues to help vs withall. Neither are we only to ſeek herein: but alſo prone to cōceiue beſt liking of that which is wrong. But beſides their own naturall weaknes & inclination, they may well remember that the former daies were ſuch, & their owne proper education withal, that whoſoeuer is of any reſonable conſideration, will eaſily pardō (for the former time) ſuch wāderings to thē. For both thoſe things are verie forcible to lead vs away with them whereſoeuer there is not the ſpeciall grace of Gods holy ſpirit, both for to teach vs a better courſe, & to lead vs therein. So with mē, who are al of the ſelfeſame moulde, & haue all had our parts of that other infection beſides, it is a very pardonable matter, in religion to haue held that courſe that they did: pardonable I ſay, in reſpect of our own naturall impotēcy, & inclination

& of thoſe daies of ignorãce that were before, togither with our educatiõ thé framed according to that preſẽt time. But if we come to theſe daies of ours, thé is the caſe altred much. For now it hath pleaſed the goodnes of god, both to giue thé a more plentiful knowlege of his wil & pleaſure, & to offer to thé a redier directiõ by his holy ſpirit: that ſo they may both ſee, & walk the waie to his kingdome, ſo much the better: which diuerſity of times & graces conſidered, they may eaſily reſolue themſelues, that it is no diſcredit to thé, to alter the courſe of their former ignorãce, when as now, their eies being opened, they haue foũd a better. In the night it is no ſhame at al, to go awry: in the day time it is a foule & ſtarke ſhame indeed, to hold on that courſe, & not to break it off with ſpeed. Concerning thoſe, that beſides their owne profeſſion, haue alſo taught the ſame to other, it cannot be denied, but they haue done ſo much the more hurt, & that their auditory & diſciples before, may charge them with great alteration now, if ſo they ſhould alter their former courſe. Neuertheleſſe, neither were their former doinges to bee denied their reaſonable excuſe with

Diſcredit to thoſe that haue otherwiſe taught.

al thoſe that are indifferēt: neither cā they now cōtinue on their courſe, but that needs they muſt therewithal impeach their credit, much more than if they had altered, with al that haue attained vnto the knowlege of the truth. For their former labors are the rather to be borne withal, for that being thē perſwaded that they were right, it was their parts indeed to commend vnto others, that which thēſelues did think to be needful. But that now it is rather for their credit, to alter their courſe (beſides that other before recited which they haue cōmō with the reſt) hence alſo may they gather, for that finding nowe, that they haue done much hurt before, it ſtandeth them vpō for to amend the ſame ſo ſoon as they cā. The woūd they haue made, it were meet that thēſelues ſhould heal again: which if they ſhould forſake to do, howſoeuer it would ſtād with their credit, or not, it were very like for to procure them an heauy iudgement in the end. For the errours that they ſhould ſo leaue vncorrected, could not but infect many others: and likely enough ſo to grow on to the end of the world: by which time, it is not to ſaie what heapes of iniquity might come thereby.

thereby. For al which they muſt needs ſtād chargeable before the iudgemēt ſeat of God, vnleſſe whiles they liue here among vs, they ſeek to amend al their errors deliuered before. In which reſpect Auſten hath left them in his own example, a point of great wiſedō, diligently retracting, or calling backe againe, whatſoeuer points of doctrine he found, that he had vnaduiſedly deliuered before: & yet notwithſtāding, as it ſeemeth, & himſelfe in the preface cōfeſſeth, thought no ſhame with it at all, as indeed it was a verie good teſtimony of his inward ſincerity: & ſo conſequently, as much to his true & iuſt commendation, as any thing elſe that euer he did. If it be ſaide, that in him there was ſome further cauſe for to retract much of that which he wrot before, both becauſe hee wrote very yong, & before he was baptiſed in the faith of chriſt: true it is indeed that ſo he wrot: but not ſo withal, as leaueth to them anie ſuch aduantage. For the queſtion is not, whether S. Auſten or they had more neede to retract ſome of their opinions: but whether it bee meet that thoſe ſhold do it, that haue taught vnto others that, which nowe they find to be wrong. And though it

were, yet I doubt much, whether vpon sufficiét aduisement, any of thé would so far vrge the ods betwixt thé (either his youth to their yeares, or his imperfectiō before his baptism, to their ripenes now) but that they wold with good will acknowlege, rather that it were their parts, if they haue taught anie erronious points of doctrine, with him to retract thé, than to make anie such allegation, that they need not to do it so much as he. Those with whom they haue held hands so long togither, are either the bishop of Rome, or his friends abroad, for their aduātage, or els of their own countrimen at home, that are grown to so great misliking of the preient state. If it be the bishop & his adherents, it is but for their own aduantage, that they conceiue that opinion of them, so to make vp their losses again by the help of them, whé oportunity should serue them vnto it. And the more that their estimation sauoreth of it, the more quietly may they be able to bear the losse therof. If they be of our discōtēted coūtrimé at home, the losse also is so much the les, for that none such will not mislike of thé, but so far as themselues are infected with the enchāted cup of forrain

power:

power: & thé, the more they are infected therewith, the leſſe worth is the beſt eſtimation they are able to giue.

Again, whatſoeuer eſtimatiõ is loſt, either with forraine power abroad, or with hollow harts at home: the ſame will be much more required with the gracious fauour of their naturall princes, and with the true hart of naturall ſubiectes: & that ſo much the more aboundance of recompence, as it is of greater price or value to bee well thought on by naturall princes, & faithfull ſubiectes, than of forraine vſurpers, & cloſe aides whereſoeuer.

10 The hardnes that they account themſelues to be put vnto, to the vtter aliening of their minds from vs & our profeſſion, reſteth eſpecially in thoſe two points: firſt, that diuerſe of them are ſtreitly handled, then, that certain points of religion (as they terme it) are now made treaſõ. They accoũt themſelues to bee ſtraitly handled, both in the fining of the recuſants, & that certain of that profeſſion are put to death. Concerning both which they would not deny, but that the puniſhmẽt were moderate enough, both in the one and in the other, if either they coulde finde, that they were ſo heinous

The hard dealing that they ſuppoſe is vſed againſt them.

heinous offendors, as we do conceiue, & charge them to be: or els but remẽber what dealings themſelues haue vſed to vs, & yet do vpon leſſe occaſiõ.

What it is that is vſed towardes them.

As touching the former they wil not denie, but that princes haue authoritie by the word of God, both to fine, & to put to death as neede requireth. They know that ſuch as worſhip anie ſtrãge god, or but intiſe others therunto, or ſtubbornly deſpiſe the worde of God, are by the ſentẽce of Gods own mouth accounted worthy to die the death: & though it may be, thẽſelues do not ſee, that by equitie thereof they are in the danger of his iuſtice for thoſe: yet we are out of doubt that they are, & but that we doe already know, that the blindnes of man is very great, we could not but wõder that they do not ſee it. Neuertheleſſe ſuch is the mildnes of hir Maieſtie: & ſuch is the peaceablenes of theſe daies of the Goſpel, & ſo cold are we (the moſt of vs all) on behalfe of the glorie of God, that none are executed for anie of thoſe: though the ſelfeſame lawes that they vſed againſt vs, be forcible againſt them: & if neede were, might ſoone be inlarged. So notwithſtanding that which is done of that kind,

we

we think there might bee done much more than there is: & yet, that no body had anie iuſt cauſe to finde fault therwith. That certain points of their religion are now made treaſon, that ſo they cānot ſuffer, as in cauſe of religion, but of high treaſō, it ought not to bee ſo grieuous vnto them, if they conſider wel, either the very nature of thoſe points that are made treaſon, or but the manner of our proceeding therein. For ſome points of their profeſſion are of the nature, as that they are rancke treaſon indeede to all the ſtates that are in the world, and that hauc they proper vnto themſelues, of al the religions that are profeſſed on the face of the earth. And this treaſon of theirs that we ſpeak of, reſteth eſpecially in theſe two points: that the biſhop of Rome hath power to depoſe the princes & potētates of the earth, & to place in their roomes whomſoeuer he wil: & their ſubiectes ought not to remaine in alleageaunce, to anie whom hee depoſeth, but to put on armor againſt them. Which we take to be as rank a treaſon, as wicked an hereſie, & as open a way to al confuſion, as any that euer was heard of before. Neither doth it help them any thing,

if

if he were indeed, as they would haue it, the vicar generall of Chriſt on the earth: for that therby he might do no more (keeping within the bōds of his maiſter) but only lay their ſin to their charge, & vtterly exclude thē frō the hope of ſaluation: princes if they gouerned ill, & ſubiects likewiſe, if they wēt with their princes againſt their obediēce & duty to god. But as for deposing the one, or loſing the other frō their allegiāce, in thoſe points we are ſure that they are not only miſliked of vs, but of many others beſides, that otherwaies are welwillers of theirs. In the maner of proceeding that in this point is vſed againſt thē, ther are two points likewiſe to bee noted. For firſt as touching the law it ſelfe, it is in effect but certain ancient ſtatutes that were made lōg ſince, reuiued againe, & not ſought vnto, till that by many naughtie practiſes, & ſome rebellious, open forces, & ſlaughters contriued, we were of neceſſitie rather conſtrained, than eaſily induced to take that order: & that for the preſeruation of the whole, both in religiō & ciuil trāquillity. Thē alſo it is very wel known, that although they haue been neuer ſo faultie therein, and ſo haue iuſtly de-

deſerued to die: yet if they cā be ſorie for their practiſing,& vtterly renoūce and abādon the ſame, they ſtand not in ſuch daunger of death by their former demerites, as in the hope & way of life by their new repētance,if it appeare to bee vnfained,as well as their guiltines ſufficiētly proued. The dealings that they vſe towardes vs,is firſt the rigor that they put vs vnto when time did ſerue thē (and yet do where they are able) in that they raiſed vp perſecution againſt vs in the cauſe of religiō:then alſo their diſloiall & vnnatural practiſes now,to recouer their former vſurpation again. In that perſecution of theirs againſt vs,we think they then dealt,& yet doe ouer hardlie with vs, for that the cauſe beeing no greater than it was, yet notwithſtanding their puniſhmēt was exceeding grieuous. The cauſe wee thinke was not ſo great; for that commonly they perſecuted vs for nothing elſe, but either for ſome tradition of their own,or elſe for ſome thing that wēt againſt the earthly eſtate of the church of Rome,either in the cōmodity that they ſuppoſed to be due vnto it: or in the ſuperiority that they had obteined.Howbeit neither of theſe(beeing

What it is that they vſed towardes vs.

better

better conſidered) wil be as we take it warrant inough for thé to touch vs ſo neer as they did: their puniſhmét was very extreme, both in that they did to our perſons, by impriſonmét, torméts, & cruel death: and in that they made the cauſe hereſie, & ſo ouerwhelmed vs with the greateſt reproch that culd be deuiſed. Whereas notwithſtãding, neither the traditiõs that the church appointeth, and whereof there maie ſomtimes be had a very good vſe: nor the profite or ſuperiority of their prelacy, are of that importance; that they may make them matter of death, nor heretickes thoſe that ſpeake againſt them. When they ſaw it come to that point, euen common charitie (mee think) ſhuld haue obteined thus much of them, that neither they would haue vrged their own traditions ſo far, nor ſtood ſo ſtiffe to their profit or honor, but that the life of thoſe their brethré might haue obteined ſome mitigation; eſpecially, when as the ſubſtãce of chriſtianitie maie ſtand without thé, as in ancient time it is known to haue done, for many hundred yeares togither. The practiſes that they vſe againſt vs now, are ſo wel knowen vnto all, and ſo greeuous (I thinke) to the

greater

greater & better part of thẽſelues to heare of, that foraſmuch as we do not vſe to grieue thoſe whõ we would perſwade, it is not needful here to diſplay thẽ: although we take thẽ ſo far to exceed in that kind, as that lightly they cãnot be ouermatched with any ſuch like of the former ages. But it ſhalbe ſufficient for them to cõſider but this one point only, whether thoſe practiſes of theirs be not ſo very cõtrary to the ciuil ſtate, as that they cãnot ſtãd togither: but that the eſtabliſhing of the one, muſt needs be the ouerthrow of the other. If it be ſo (which I think they wil quickly fynd) then may thẽſelues alſo be able to gather, that ſuch execution as now is done on certain of them, is not onlie iuſt, but needful alſo: and ſuch as in no wiſe might be omitted, till themſelues do growe to better aduiſement.

12 That other hinderãce of the leſſer ſort, that doth ſomewhat reſpect the cauſe in variãce betwixt vs, is for that they wil ſeem t› ſuppoſe (though indeed it otherwiſe ſeemeth that many of thẽ are ſo perſwaded: for which cauſe I haue put this but among the leſſer hinderãces) that how much ſoeuer we pretend to haue the word of God

That our tranſlations ſeeme ſo corrupt vnto them, as that they can not thinke that we haue the word of God among vs.

God to direct vs in al our doinges, yet by the means of wrōg trāslations, we haue it nothing at al indeed: & therefore that it may stād with great probabilitie, that so much as wee swarue frō our aduersaries in those our doings, so much also should it seem that we swarue frō the word of God it self. And this heeretofore they haue but seldome, & more faintly alledged: but now of late they haue touched it with greater confidence, vpon the hope of sufficiēt groūd that they haue conceiued by those quarrelling labours of maister *Martin*, & certain others of the Seminaries at Remes about the translatiō of the new Testamēt that they haue put foorth in the English toung. Wherein how iniurious they are vnto vs, & how far they haue ouerslipped themselues, although it doe alreadie sufficiently appeare both in the weakenesse of their owne doinges, & in the labours of others therein (as also wee trust that so it will yet further appear, euery day more than other:) yet to helpe forward the weaker (and those that are not able to iudge of the tounges) by an easier way, I woulde wish thē to be somewhat better aduised, what is the aduātage, they seeme to

to haue gotten thereby, if the caſe ſo ſtood, that wee had been ouerſeene in our trãſlations, in all thoſe thinges that they lay to our charge, and that they had therein attained vnto the truer ſenſe of the text. For though it were, yet notwithſtanding if we come to the matter, that is, to conſider how weightie thoſe points of religion are, that they would ſeem to haue gained thereby, although at the firſt they cary with them a glorious ſhew: yet in truth their aduãtage would ſo alſo fal out to bee verie ſmall, both in reſpect of thoſe places thẽſelues, & in reſpect of al the reſidue that they leaue vnto vs vntouched by them. For if in thoſe very places wherein they thinke they haue ſpeciall aduauntage againſt our tranſlations, in the ſubſtaunce of the matter, notwithſtanding they gaine litle thereby, then howſoeuer our trã-ſlators haue ouerſlipped themſelues, yet do our aduerſaries get thereby no ſoũd aduãtage, in reſpect of the cauſe that they doe defende. So likewiſe if thoſe places wherein they finde fault with vs bee very few in reſpect of the reſt that they haue vntouched, thẽ do they both iuſtifie our fidelitie in tran-ſlating of them: and not onelie make them-

themſelues & their doctrine liable vn-
to the trial of them, but alſo bar them-
ſelues for euer to lay to our charge, in
ſo abſolute maner as they do, that we
haue not the ſcriptures amōg vs. For
vnleſſe they can ſhew, that ſuch as we
haue in ſuch ſort tranſlated, as that
themſelues do find no fault therwith,
do not contain the effect & ſubſtance
of Chriſtiā faith (which as yet I think
not one of them al did euer alledge, or
leane vnto for his warrant therein) it
is not for them to laie to our charge
(though in al thoſe points we had bin
deceiued) that we haue not the word
of god amongſt vs, ſo far as it is need-
full, for our full inſtruction in the
faith & doctrin of chriſt. Therefore to
let paſſe whether we haue rightly trā-
ſlated or not, let vs a little enter into
the cōſideratiō of the matter it ſelfe,
and ſee what aduātage thēſelues may
hope to haue gotten therby. Which
courſe if we take, thē do we find that
in their diſcouerie they do charge vs
two principall waies: firſt with diuers
thinges more ſpecially by name, in
the firſt twentie chapters: then with
a pack of others togither (as matters
belike of les importāce) in two of the
laſt. We are charged by name, firſt of
all

What it is, that they lay to our charge ther in.

all with our inward meaning, that of purpoſe we tranſlate the holy ſcriptures falſly, in the fauour of the hereſies, that they ſuppoſe vs to holde, in the 1. chap. thē with our opē & plain dealings correſpendent (as they ſaie) to ſo il a meaning, in all the reſt, vnto the end of the 20. Chapter . And hitherto the method is good, & the order plain: & therefore haue I ſet theſe thinges downe as they ſtand there. In that which followeth, it ſeemeth that it was not the authors purpoſe to digeſt them into a method, but onlie to make recital of them, as they came to hand. Neuertheleſſe, that to vs both it may appeere more plainly, what they or we haue gained or loſt by our tranſlations, in the pith or ſubſtance of religion, it ſhal be good for both partes, to laie them forth in ſome plain and eaſie method. Thoſe doinges of ours therefore that they charge vs withall do almoſt all concerne our tranſlations: but in ſome pointes they charge vs, for to force the text it ſelfe. In our tranſlations they finde ſome faultes that concerne the wordes alone, and ſome that concerne the matters too. That which cōcerneth words only, is, that we turne the Eccleſiaſtical vſe of them,

them into their originall, but yet prophane signification. Vnto which the fourth chapter wholie, & a good part of the sixt are allotted. As that we call schisme, diuisiō, heresy, sect, catholick, general, priest, elder, priesthood, eldership, idols, images, church, congregation, sacramēt (in some places) secret, bishop, ouerseer, baptisme, washing, & some others. That which concerneth the matter rather, is, that so we tran-

[illegible],as tendeth chiefly to the ouerthrow or discredite of diuerse pointes of their profession: and partly to the maintenance of some of our owne. Those points of their profession, that wee, as they say, goe about to ouerthrow, do most of al concern matters of doctrine, but some of them tend to the direction of some part of our life here. Those that concern matters of doctrine, are of two sorts. For in some they may seeme to seek the aduancement of religion only: in others to aduance the power, & excellency that is in man. Those that concern the mere aduancemet of religiō only, partly cōcerne Christ himselfe: & partly a few other holy things. Those that cōcern Christ himselfe, are about his descēding into hell, and are but two: one,

that

that we ſeem to impugne that article of the common Creed, the other that wee ſeeme to diſallowe of one ſpeciall work that they ſuppoſe was don therby, that is, the bringing out of the fathers, which were as they thinke in *Limbo patrum*, which we by our trãſlations ſeeme to diſcredit, both which are handled in the 7 Chapter. Thoſe holie thinges that I ſpake of are partlie ſacramentes indeede, and certain other ordinances, which they would haue not to bee of that account. In thoſe that are ſacramentes indeede. they chiefly miſlike in the one, that we partlie take it clean away, & partly depriue it of the efficacie thereof, making it worſe, or no better than thoſe of the old law: in the other, that we take away the bleſſing, & do not acknowledge the reall preſence that they imagine. Wherof the former of theſe is in the 14. the other in the ſeuenteenth Chapters. In thoſe other holy ordinances, which are penãce, confeſſion, orders, & matrimonie, the fault that they find with vs, is chiefly this, that in our trãſlations we do not allow them the name and dignitie of ſacraments, and in ſome points vary from them, euen in the verie nature

of

of them as appeareth in the 13.14.15. and 16.Chapters. Thoſe that tende to the aduancement of the power & excellencie,that is in man,further than we can thinke conuenient to go with them, partly concerne the righteouſneſſe of man generally, & partly ſome thinges that are more proper to the church alone. Vnto the righteouſnes of man generally it doth appertaine, that firſt,as touching man, they hold both that in him there is freedom of wil,as in the tenth chapter,& that he is able, both to merit fauor, as in the ninth,and to ſatisfie for ſins, as in the thirteenth chapter: then,as touching God, that it is ſeemely for his iuſtice likewiſe,to reward thoſe works of mā, for the worthineſſe of them,as appeareth in the eight chapter. Thoſe that concerne the church,doe partly concerne the whole togither: and partlie one ſpecial functiō in the ſame. Thoſe that concerne the whole togither, are but two: one,that by other words wee ſo open the name of the church, that thereby wee ſeeme to goe againſt it, chapter the fift: the other that we allowe not of that authoritie, that they do thinke it ſhould haue in ordeining or giuing credite to certaine tra-

tions

tiõs, as deliuered from the Apoſtles, as in the 2. chapter. Thoſe that concerne that one ſpeciall function, do concern the office it ſelfe, and a certain power thereunto belonging. The office it ſelf wold they haue to be a mighty prieſthood in al reſpectes, as in the 6. chapter. And therefore are they vrgent to haue, both the terms according giuẽ, as the name of Prieſt to the perſon, Chapter the ſixt, & of ſacrifice to the dead, Chapter the ſeeuenth: and to haue altars left them whereon to offer, as in the 17. chapter likewiſe. That one kind of power to this office belõging, is to helpe out of purgatorie, which we ſeeme ouer much to diſcredit, when as thoſe places wheron they build, we ſo tranſlate, as though they meant no ſuch thing: which matter is handled in the 7. Chapter. Thoſe that tend to the direction of ſome part of our life here, are but two: one concerning worſhipping: th'other cõcerning mariage. Cõcerning worſhipping, they contend but for the parties, whom they wold haue worſhipped: & for the manner of worſhip that they would haue giuen to them. The parties are, firſt the ſaints, & among them eſpecially the bleſſed virgin: thẽ alſo images

whereof this is handled in the 3. chapter, that other in the 18. The maner of worship which they would haue giuen to these, they apportion out by distinguishing betwixt two kinds of worship, wherof the one they cal *dulia*, the other *latria*, both set downe in the 19. chapter. Concerning mariage it is no more, but that they allow, neither Priests, nor other votaries to marry: & mislike of our trãslatiõs, for that they leaue it free to them, as appeareth in the 15. chap. For the maintenance of our own opinions, that which they do lay to our charge, is but very litle, & resteth only in these two pointes: first that wee labour to establish putatiue iustice (as they terme it) against the true inherent iustice, as they imagine, Chapter 11. then that in like sort wee seeke to establish (as it pleaseth them to terme it) speciall faith, vaine securitie, and onely faith, Chapter 12. Concerning the Text it selfe, they charge vs with adding thereunto in some few places, as may be seene in the 20. Chapter. Those others, that the titles that are wrapt vp togith without naming of any one of thẽ, are these: first, certaine other treacheri as they terme them, both heretica

and

and worth the obſeruation, Chapter the 21. then alſo certaine other faults that are, as they ſaie, Iudaical, profane mere vanities, follies, and nouelties, chapter 22. But theſe two latter charges are not of ſuch importance, but that if wee could agree in the other, I thinke we ſhoulde not long haue anie great diſagreement in theſe.

How little cauſe they haue to finde ſuch fault with our tranſlations.

12 So are theſe the principall faults, as touching the matter, that our tranſlations are charged withall, according as the principal Author himſelfe in his diſcouery hath gathered them. Wherein although it muſt needes be, that diuerſe particular pointes are in the booke it ſelfe, that cannot wel be ſpecified in ſo briefe a collection of the whole: yet both are inough to condemne, whatſoeuer tranſlations are falſe, as theſe pretend: and if they will not ſerue, thoſe other by-matters that are left behinde, are much more vnable, & neuer need to come in the matter. And therfore I thought it beſt, to ſtippe no further into the particulars, leauing that courſe to the anſwerers onely, but rather to make the whole triall (that I do meane) by thoſe verie points, that themſelues haue thought worthie the place of beſt account

for this matter. And firſt I muſt needs proteſt thus much, that how grieuous ſoeuer the things are, that they lay to our charge in theſe our labours: yet for my part, I can now more quietly bear it (& think that others do ſo beſides) for that thẽſelues begin to trãſlate (howſoeuer) the ſcriptures likewiſe. For though they haue not don it, without their affectiõs, but ſo fauorably as they could on their own behalf: & with ſuch limitation beſides, as laboureth to chaſe men away ouermuch frõ the reading of it: & laſtly not without great bitternes againſt our trãſlations & vs, & againſt the truth it ſelfe: yet notwithſtãding al this, & whatſoeuer elſe might be laid thereunto, now that thẽſelues do alſo trãſlate, let thẽ find fault ſo much as they wil: we ſhall better find out the matter betwixt vs, & their own doinges, for the moſt of ours, ſhall witnes with vs. Hitherto it was thought by diuers, that we might haue bin charged with great matters indeed: now they begin thẽſelues to eſpie, that ther is litle els againſt vs, but quarel of words: now as touching the things they lay to our charge, & firſt as touching our purpoſe, or inward meaning, in tranſlating ſo as we haue tran-

tranſlated, it is good for euerie one to iudge the beſt in al ſuch cauſes: & not to be ouerhaſty in ſo ſecret matters to giue forth our iudgemẽt whẽ as none other, but god alone cã throwly know the bottom therof. As for vs, notwithſtãding that we are vndoubtedly perſwaded, that in theſe matters, thoſe our aduerſaries ar very wrong: yet do we make no doubt at all, but that diuerſe of thẽ mean very well, & do not wilfully go about to ſuppres, or yet to reſiſt the ꝓpẽ truth. The ſame perſuaſion if it may pleaſe them to conceiue of vs, we thinke that they may ſafely do it: & that it is not to be thought any more, thã both the truth, & charity too do iuſtlie require. It were meete that diſpleaſure were on al parts laide aſide: for the wrath of man can neuer accõpliſh that which is right. Concerning the matter, two things there are which I wiſh to be cõſidered of them: whether thoſe pointes for whoſe ſake they accoũt our trãſlations ſo faulty, ſee not as yet in controuerſy betwixt vs: & whether theſe points are of ſuch importance, as that if we ſhould bee faulty therin, they might then accoũt the reſidue of the Scriptures by vs tranſlated, to be no part of the worde

of God. That they are in contreuersie betwixt vs, it is so euident that I need not busie my selfe to declare it: sauing onely that one point of Christes descending into hel. For as touching it, there is no question at al betwixt vs, whether he did descēd or not, so far as is sufficient for to deliuer vs thence: but onely as touching that manner of his descending, which they haue set down, without sufficiēt warrāt of the word of God (as we do take it) not refusing the trial therof by any soūd trāslatiō whatsoeuer. As for the rest, there is no question, but that as yet they are in question betwixt vs: & that we are in cōsciēce perswaded, that our selues haue gottē the surer side, both in the points that are in cōtrouersy, & in the truth of the text it self. If it be so, then must they needs know thus much, that they leaue the way as open to vs, to lay to their charge, that in dissenting frō vs in their trāslations, they do it to maintain their own opinions: as it is vnto thē, so to esteeme & iudge of vs. During which time of cōtrouersie betwixt vs, if needs they wil so resolutely ouer-rule the case to their aduantage, though to some of their own fellowes they may seem to haue don stoutly, & well:

wel: yet ſo many as are indifferēt, wold rather like, that firſt they wold obtain the principal matters, afore that euer they inuade as their own thoſe other aduantages that hang therupon. Thē alſo themſelues wil not deny, but that it is the dutie of euerie one to take ſo good heed as they can, that they giue no offence: neither to the Iew, nor to the Gentile, nor eſpecially to the church of God: and if it be the duty of all, then is it the dutie of tranſlatours alſo, eſpecially thoſe that haue to trā-ſlate the word of God. For the more needfull that any thing is to the vſe of man, the more muſt it be of all frequented: & the more it is frequented of all, the more hurt doth come, if there be anie danger. Fire & water are ſo needful, that we cannot be without them: and therefore there commeth much hurt therby, when they are not warilie handled. The word of life is much more needfull: vnto the fountaine of liuing water, all the childrē of God daily reſort, to draw to their vſe as need requireth. If therefore there ſhould be any danger therein, either in the thing it ſelfe, by other corruption mingled withal: or for that there is no ſufficient prouiſion made about it,

for thoſe that ſhould reſort thereunto: it cannot be auoided, but that much hurt muſt come thereby. So our tranſlators are not to be blamed, if hauing their choice, they forbear thoſe words out of which the deceiued may ſucke the maintenãce of their wrong opinions: & vſe ſuch others, as cãnot ſo eaſily be miſtaken by any. Sure we are of this, that the holy ghoſt vſeth no ſuch ſpeech, as may iuſtly giue offence to any: & that none cã interpret the holy ſcriptures aright, but by the ſelfeſame ſpirit, by which they were writtẽ at the firſt. Which ſpirite, whoſoeuer followeth, he can neuer find in his hart, wittingly to lend foorth his pen, to that which may tend to aduãce any error or il: & if he could, yet ſhold he find no help in the text (being rightly taken) to bear him out. Inſomuch, that ſo lõg as theſe controuerſies are vndecided, or at leaſt, vn till they ſhall finde more ſubſtantiall grounds to eſtabliſh their conceiued opiniõs, than to our knowledge they haue any as yet, we cannot but thinke, that whatſoeuer want of ſupportation there is to thoſe opinions, the ſame is rather in the text itſelf, thã in our tranſlatiõs. Cõcerning the other, that is, the validitie of thoſe

points

points of religiō, or whether they be of that force, or neceſſity rather, that for their ſakes ſo hard a cēſure may proceed againſt vs, that we haue not amōg vs the true word of God: I would with thē to conſider withal, that holding ſo much, as thēſelues do know, & wil graunt that we do, it will be verie hard to deuiſe how the ſame might be brought to paſſe, vnleſſe both we had the word among vs, & highly did eſteeme of the ſame. Thēſelues I truſt thinke no otherwiſe of vs, but that we are perſwaded that we fullie hold together with them, whatſoeuer is catholike: if it bee ſo, the matter is not verie great, if wee varie ſomewhat in theſe. Though a man want an arm, or a leg: yet notwithſtanding he may be a mā. Let euerie one take heed to his head: if it bee wanting, the reſt is nothing, though there want not a ioynt beſides. And could but ſome of them be (yet at the laſt) as indifferent, as many of them haue long been grieuous againſt vs: could they now bee ſo readie to take it in good part what wee haue done well, as long as they haue bin to take to the worſt, whatſoeuer left them any ſuch aduantage: I cānot ſee, how it ſhould come to paſſe,

but that laying that greater part, which thẽselues acknowledge we haue trãslated wel, vnto that lesse wherein they suppose wee haue done ill, they might se our weldoing so far to exceed that which is ill, that they neede not thinke it so great a matter (the truth of the text sufficiently saued) more quietly to put vp at our hands the one for the other: especially when they themselues come to translate so late as they doe, and haue the benefite of our former labours. For such (of al others) it doth not become to come in so late with such controwling, that should haue been with the formost at the worke themselues to haue seen to the orderly proceeding of it. The strõger cause we thinke should haue following the greater effect. And so, notwithstãding al the corruptiõs, that diuerse of thẽ lay to our charge, not after a niggish, but in al liberal manner: yet neuertheles so many as shal more aduisedlie consider the force of that charge, shal not (we thinke) finde any great cause to stande in doubt the rather for it, whether we haue the truth of Gods word among vs, or not.

13 As for any more special treatise of these matters, as it belongeth not to

the

the course that I haue take: so is it likewise, both a needles thing in it self, being so often, & so throughly don already in many others: & such as is rather to be left to those that are to deal in the work it self, than to be by a scanter handling incumbred by me. Neuertheles, if it please the, with any indifferency to consider of the, what great cause haue they, either to mislike so much as they do, of that which we do hold therein, or so inexorably to vrge their opinions to vs? A man would thinke that there were some passing ods: els that they would neuer be so earnest in it.

That these are not so cleare on their parts, that for their sakes onely we are to be denied to haue the word amōg vs.

That which they holde of *Lymbus patrum*, is it so consonant to the word of God, or else but so constant in it selfe that they may looke to drawe all men with them, to be of the same opinion therein? Was it euer yet taken to be so perilous a point of doctrine, for a christiā man so to build vpō the satisfactiō that Christ made on the crosse to the iustice of God, that hee might in no wise account it to be in force for those that died in the faith before, as wel as for those that after succeeded: especialy whē as we are plainly taught that he was yesterday, and to day, and the same for euer; that he is the lamb

Lymbus patrum.

slaine

ſlain from the beginning of the world: that there is no condemnation to any of thoſe that are in christ, that God is not a God of the dead, but of the liuing: that by the ſuffering of Ieſus Chriſt the fathers alſo of old were relieued, & by his ſtripes made whole: & many others ſuch like as theſe? The ſun being gotten to the height of the heauēs, or ſhrunk downwards towards the midſt of the afternoon, or gotté almoſt to the very ſetting, doth it not yet notwithſtāding giue a clear light vnto the Eaſt, & to all other coaſtes of the world beſides? And ſhal not the death & ſufferings of Chriſt, though it were lōg after the world begā, be auailable likewiſe to thoſe that are gone before, that liued & died in the faith of chriſt? An attonemēt we know there was before, for that God dealt oftentimes ſo fauorably with man: & the ſame was groūded only in Chriſt. And what reaſon cā there be giué, why they make it to ſtand with the iuſtice of God, that before the time of that ſatisfactiō actually made, he ſhould haue any fauor towards them here in this life, as well as to vs: & yet depriue thé of that fruitiō of it after this life, which they grāt vnto vs? And if their *Lymbus* be ſo vn-

certaine,

certaine, what need they then to that end vrge any such descending of Christ? That in such sort he descended into hel, as is fully sufficient to the iustice of god, both to acquit the fathers before, that otherwise should haue come thither, & to be a discharge vnto vs that afterward liue, it is a thing that is fully beleeued of vs all: if they will go further, & set down with thẽselues in what maner also he did it, further than the scripture doth warrant, can they not determine therein for themselues, vnles they carry al other likewise into the same aduẽture with thẽ? As touching their doctrine of the real presẽce, knowing that already we do beleeue that the faithfull receiuer receiueth not any bare signe, but togither with the outward signe, whole Christ, God & mã, his suffrings & merits: may not this be accoũted sufficient, vnlesse we go further, to haue his presence in the very maner that they haue imagined: which notwithstãding was not agreed on amõg themselues, but very lately? The fathers before the incarnation of christ could not otherwise receiue him: as also thẽselues grãt that they did not: & yet notwithstanding was that sufficient for their

Christs descending into hell.

Real presence.

saluа-

ſaluatiō. And, ſo long as they ſhew no further reaſon than they do, why ſuch a kind of receiuing of chriſt might wel be auailable to their ſaluation, & not to ours (eſpecially when as otherwiſe we find but one communion of Saints as well in profeſſion, as in the ſtate of ſaluation) why may they be contēt to admit, that this kinde of receiuing which we profeſſe, is ſo much as they need to require of vs, or els that it failed in the fathers alſo that were beefore the incarnation of Chriſt? As for their other ſacraments, as they terme thē, admit they might be vouchſafed that honor in ſome accoūt amōg thē for vnities ſake, if needes they would haue thē ſo to be called: yet what reaſon is it, that they ſhoulde ſo ouerrule the iudgemēts of others likewiſe, as to accoūt ſo baſely of them, vnles in ſuch needles and by-matters, they do in al things agree with them? Freedome of wil, and merit of works, were indeede iolly matters to puffe vs vp higher in our owne eſtimation: but wee can bee proud enough without them. Sufficiēt for vs it ought to bee, that wee maie be ſaued: let vs leaue the glory therof wholly to god, and take no part therof to our ſelues. Since the fall, there is

Their other ſacraments.

Freedome of wil and merits of works.

not

not in man any inclination at all, vnto good that is of that kind, ſauing onely in thoſe that are regenerate: and that which is in them, is not euer continuall, but ſometimes very rare, & weake likewiſe; and euer is the ſpeciall working of God in vs. And though our workes that are done in faith & loue, haue reward promiſed vnto them, & ſo conſequently by promiſe due: yet are the beſt of them, on our partes, or ſo much thereof as is ours, ſo vnperfect and weak, that by right they could otherwiſe than by merciful acceptãce deſerue nothing at all. And when wee are ſure we haue moſt abſolute redemption, fullie & whollie in the merits of Chriſt, what need wee trouble our ſelues further to ſearch out, whether that we may not thinke, that our good workes haue in ſome ſenſe merited alſo? Traditions ſo far as they doe not ſwarue from the written word, or are to edifying, we do not miſlike: otherwiſe we thinke we haue already ſo much to do that is expreſly cõmanded vnto vs, that we thinke they hinder vs much in the ſeruice of God, that incomber vs with more. The Prieſthood and ſacrifice of Ieſus Chriſt wee account to bee of that ſufficiencie in them-

Traditions.

The prieſthood and ſacrifice.

themſelues,& ſo proper to him alone, that we cannot yet be perſwaded either that we need,or that we may,ſet vp any other: but that we muſt needs bewray either our great ignorance in the one, or that we haue a very ſlender, & ouerbaſe an account of the other. Otherwiſe if theſe wil not ſerue, needs muſt we be more out of hope to get any good,by thoſe that ar brought in by thē. Howbeit his prieſthood cōtinueth for euer: & his ſacrifice once made,is a ful ſatisfactiō for al: ſo that wee need neuer bee carefull for any thing elſe to be ioined withall. As for their purgatory,& the ſillie helps that they haue allotted thereunto, we can neither ſtād in fear of the one, nor, if we ſhould be diſtreſſed by it,can hope of any relief of the other. Of their purgatory we cānot ſtād in fear,both becauſe the ſcripture doth not tel vs of any ſuch place: & beſides that,it lappeth vp al forgiuenes of ſins,& remēbrance therof(to al beleeuers) in the death & ſufferings of Chriſt,& that in ſo ful & cōfortable maner,that it leaueth to vs no dread at al of any ſuch tormēts to be afterwards ſuffered for ſin by any of vs: & becauſe it is ſo euidēt to al the world, that it was at the

Purgatorie.

firſt

firſt an Heatheniſh opinion among the gentiles, before they came to the knowledge of Chriſt: and hath beene ſince vſed in the church of Rome as a compẽdious way to get mony, & that beyond al meaſure & mean. The helps that they vſe to relieue the ſoules that they ſuppoſe to bee afflicted therein, can do litle good, both becauſe that nothing can be any ſatisfaction for ſin to the iuſtice of God, but onely the death & ſufferings of Chriſt: and becauſe that thoſe helpes of theirs (beſides that they are very weake in thẽſelues) are not ordained of God to be the means to apply the ſame vnto any but only the faith of the parties themſelues, wrought in them by the holy Ghoſt.

In their worſhipping of ſaints & images there is ſome ods: howbeit we cãnot find the better of thẽ both (their worſhiping of ſaints I mean) to be any better thã plain idolatry: ſo oft at leſt as it goeth beyond that honor, which in the 2. table & fift commandement is appointed to fathers & mothers: & reacheth to the worſhip which in the firſt table, & in the firſt & ſecond commandementes, is before taken vp vnto God. As alſo we thinke themſelues ſhould

Worſhipping of Saintes and images.

shoulde perceiue, that if they do it as a dutie that they owe vnto them, or as a thing that saincts doe like of, or to get some benefit at their hands: in al these points they do but leese their labour, for that they ow them no such dutie: neither do they like that they should offer thē any such, nor yet can helpe them in those things that they craue at their hands. And as for their images, neither are they blessed of god, to yeeld any such fruit as they require at their hāds, neither should we so maintaine the dignitie of our creation, being ordained to represent the person of God, to al these his creatures, if we should so seuerely abase our selues to stocks & stones, whē as the Lord hath made vs the head ouer thē, not thē ouer vs. Cōcernīg the mariage of those that are of the cleargie, seeing that both the scripture alloweth of it in all estates & degrees whatsoeuer, & that God in his wisedō ordeined the same: & seeing that the practise of all antiquity hath had it in continual vse: it is a thing (we think) more plaine, than that wee may allow any controuersie therof to be made. If this wil not serue, let them but turne backe their eies to themselues, & but make an indifferēt

Mariage of Priestes.

search,

ſearch, how foul and manifold pollution hath broken out among thé, ſince the time that they haue abandoned mariage frō their orders, &, that one thing (wee thinke) wilbe ſufficient to teach thé, that herin they were far ouerſhot, & haue foūd it tru in théſelues by experiéce (that which before they might haue learned at the mouth of the Lord) that generally it is not good, for any eſtate of mé to liue vnmaried, whé as therby they ſo quickly brought all their orders ſo foul out of order. As for their inherent iuſtice, and that (with ſome diſtempered affections, as it ſeemeth) they charge vs to allow of none other, but that which is putatiue, and onely faith, the ſubſtaunce of this matter beeing before ſpeciallie touched, it is not needful here to ſay any more thereof. So theſe are (in effect) thoſe great matters, for whoſe ſakes we are charged to haue tranſlated ſo corruptly: & ſo conſequently (in the iudgement of ſome) that we haue not the woord of God at all among vs. Whereunto would they add but this litle correction, that for theſe matters wee haue it not to their good lyking, thereunto could wee bee content to yeeld:

Inherent putatiue iuſtice: onely faith.

and

and therewithall thinke, that we ſtill muſt wãt all authority of ſcripture for them: Otherwiſe they haue ſufficiẽtly foũd (euen in the ruines of their own vſurpation & doctrines) that we haue the ſcriptures among vs: as alſo not many of themſelues do charge vs, but only for theſe, & for a few ſuch others beſides of ſuch like or les importãce.

Of departing frõ the Church.

14 That other hinderance that is of more ſpeciall force with thẽ al generally, is that they haue a certain perſuaſion that they cã not ioyne with vs in our profeſſion, but that ſo they ſhuld depart frõ the catholik church: which thing indeed is of ſuch importãce, that if it were true, it wer not for any that loued his own ſaluation, or the glory of god, to ioyn with vs in our religiõ. For there is but one Church, as alſo ther is but one faith: & whoſoeuer they are that depart frõ either of both, they cannot be of ſoũd religion, whatſoeuer it is they do profes. Therfore to examin this matter a litle, firſt we may do wel to ſearch out, what it is that maketh thẽ to think, that if they ſhould reforme their profeſſion ſo far foorth as we haue done, they ſhould then depart from the Chatholike Church, and ſo conſequently depriue them-

thẽſelues of eternal life: then how the ſame opinion of theirs may be amended. Concerning the former, methink that the principal cauſe of this their perſwaſion is, for that they doe not rightly gather, neither what the church it ſelf is, nor yet what it is to depart from the ſame. And then if the groũd-work it ſelfe be wrong, it is no maruel if the buildinges that bee ſet therupon be awrie likewiſe. The former of thẽ is, that in the eſtimation of the church they take not vnto them a right triall to teach them which is the church indeed. For the leuels that they cõmonly vſe, are eſpecially two: one takẽ out of the firſt foũdation of it, the other, the ſucceſſe that ſince it hath had, to this preſent time wherein we liue. Out of the foũdation of their church, they go about to eſtabliſh the certainty of it, by two conueniences: one from Chriſt vnto Peter, the other frõ Peter vnto thẽ. For firſt they imagin that Chriſt made Peter the chief of al, and his generall ſubſtitute heer on earth: that he ſhould be vnder him, the head of his Church, & haue the feeding of al that are his. Out of this they gather, that thoſe onely are the Church that acknowledge Peter next vnder

What it is that maketh them to thinke that we are departed from the Church.

What they imagin to bee the Church.

vnder Christ, to be their chief & principal head. Thé do they cõceiue, that Peter was disposed to leaue this primacie with the church of Rome, & to those that should be the bishops thereof: & that for that cause he left other places, & came vnto Rome, and was bishop there fiue & twenty years. And therupon they may safely gather, that whosoeuer is not vnder the church of Rome, hee also is none of the church of God. These conueiances do wee take to be of verie little force: & so cõsequently, no matter of substance to assure vs of the truth of this matter. For first that Peter had any prerogatiue or primacie, wee finde it not set down by Christ himselfe, or by any of his Apostles: which notwithstanding must needes haue bin done without question, if it had bin true, being as it was of such importãce. Then as touching any assignment ouer from him to the Church of Rome, and to those that should bee the bishops thereof, neither do we find (by vndoubted authoritie) that hee euer did it: nor, if he had any tyme done it, yet that he had libertie so to doe, and that God woulde ratify his assignment. But I meane not to enter into that dis-

course,

courſe, ſufficiently handled by manie others: neither is it needfull, when as our aduerſaries themſelues do of late ſo much miſlike that part of their ground-worke, that none of them all (of anie account) can finde in their heartes, to build ſo much as their own credit thereon. The other which ſtandeth in the ſucceſſe that their church hath had, is indeed of greater force to ſuch a purpoſe: but yet notwithſtanding, ſuch as being rightly cõſidered, yeeldeth no aſſurance to the matter that we haue in hand. The ſucceſſe which the church of Rome hath had reſteth in two principall pointes: in continuance, & conſent of others. By continuance I mean, that it hath not fallẽ back again to Paganiſm, or heatheniſh vanity: neither yet ſtept aſide to the ſect of Mahomet, as the Turks, & many others haue done: but euer cõtinued after a ſort in the profeſſion of the faith, ſince the time that by the Apoſtles it was deliuered to them. Which ſurely is a very ſpecial bleſſing of God: an euident worke of the holie ghoſt: & a very good cauſe why al thoſe that wiſh well to the Goſpel of chriſt, ſhold haue the anciẽt church of Rome ſomuch the more in reuerẽce for it. So commeth

For they ground vpõ the ſucceſſe that they haue had.

cõmeth it to passe, that they haue not
only had, after a sort, a continual suc-
cession of Bishops & teachers: but also
haue in some maner preserued, & hi-
therto maintained both the word &
the sacramentes, that Christ himself
did leaue vnto vs. The cõsent also tha
they haue had, hath bin very great: ye
not euer alike, but somtime more, th
at some others. So long as it kept th
faith vndefiled, & was earnestly ben
to aduance the kingdom of Christ, &
would in no wise breake, but carefull
maintained the vnitie of the church
so long they had the cõsent of al tha
dwelt about them, or by any meanc
could haue any dealing with thẽ. An
that, not altogither for the antiquit
& dignitie of the citie (becausse it ha
bin of great continuance, in a flouris
ing estate, & was now the imperia
seat: but also euen for the sincerit
of the faith, and for diuerse excelle
giftes, that God had powred vpo
that Church in plentifull maner. Bu
after that (the former zeale being
bated) it began to fall in loue wi
earthly thinges, & to breake the pea
of the church to aduance it selfe, th
began manie to let downe their fo
mer good liking of it: al the East chu
ch

ches generally, & many of the better sort in the West likewise. Neuertheles euen then also, the greater part of all Europe, and some others elswhere besides, did cleaue vnto it: partly of thē-selues, for the former dignitie of the place, or for that they perceiued not how they begā to slide away from the sinceritie of their profession, but especially, because of the great power that the church of Rome did after obtain, frō which they saw not how to withdrawe themselues without some present displeasure or danger. Hence cōmeth it, that they haue had their doings allowed, & their opinions confirmed not only by many seueral persōs of best account: but also by Prouincials abroad, and by general councels at home: themselues, or their friends in these later ages, euer bearing the sway in thē both. So that indeed the church of Rome hath had such successe in these parts of the world amōg vs, that (to our knowlege) there hath not bin the like for earthly pomp anie where else. Yet notwithstanding, this also is ouer weak, wherupon to set that building of theirs: needes must it haue a faster groūd, els cā it neuer be able to stand. Although therfore that in their

own opinion their church hath had a ſpecial foundatiō, & although it hath had indeed ſuch ſucces ſince, as themſelues do ſtil imagin: yet notwithſtanding whē they point vs to the church, & vndertake to ſhew vs vndouted tokēs therof, thē we allow not that they ſhold think to put vs ouer only to this, & ſhew vs no better tokens thā theſe. We deny thē not to be of the church, but wee allow not the boundes of the Church to bee ſo taken in: nor theſe things to ſtand for ſufficiēt proof, that any ſuch preeminēce belōgeth to thē.

That they conceiue amiſſe of vs when they imagine that we are departed from the church.

15 The other point that ſeemeth to yeeld ſome part of the groundwork of that peruaſiō, is for becauſe that they do cōceiue, that to be a departure frō the church, which is non indeed, after that once the truth is tried. cōcerning which matter it ſhal be good to conſider theſe two things: how this kind of perſuaſiō doth grow, & what inconueniēce this one point of miſtaking doth breed in the end. This perſuaſiō groweth moſt of al by the means of our aduerſaries: thē alſo by ſom of our ſelues too. Thoſe aduerſaries of ours by whō it commeth, are lightly the moſt cunning, & moſt learned of thē: who ſeing themſelues to haue ſome aduantag

How this kind of perſwaſion groweth.

if they can win vs to acknowledge, or others to beleeue, that we are ſimplie or in all thinges departed frō them,& make another peculiar church of our ſelues, earneſtly labor euē at the firſt, to obtain that aduātage. Hēce cōmeth it that both they do ſo buſily vrge that point,& would haue neither vs,nor others,to make (at al) any queſtiō of it: & ſo readily apply to that ſenſe,whatſoeuer they finde in our writings,that doth import a diuiſion betwixt vs. Thoſe on our partes by whom it commeth are (moſt of all) thoſe that are moſt zealous:who beingmuch moued with the manifeſt corruption that the aduerſarie part maintaineth, & with their vnreaſonable thirſt of innocent blood in the quarel of religion, are by that occaſion caried ſo far ſometime, that they do not euer ſpeake & write in ſo ſenſed maner, but that whē they acknowledge that diuiſiō that indeed is & ought to be betwixt them & vs (ſo long as they ſtand in ſuch ſort as they doe) they may ſeem to acknowledge that we are altogither diuided: that wee are a diſtinct viſible church from them: and they but a Synagog in no ſenſe appertaining to the viſible Church: whereas notwithſtanding,

by the whole courſe of al our writings it is cleer again that we do not ſunder our ſelues from thé, nor thé from vs, but onlie in thoſe pointes that are in controuerſy betwixt vs:& for the reſt, agree togither and acknowledge likewiſe, that in thoſe we are one. But becauſe that whéſoeuer we ſpeak of the diuiſion that is betwixt vs, wee do not therewithal ſhew, how far wee agree, thereupon it ſeemeth to thé that wee cã eaſily be contét, to be altogither abandoned from thé, & to haue no ſociety at al with ſuch a people. So commeth it to pas, that as they (vpon the aduantage) diſclaim in vs, & bear vs in hãd, that both they & we cãnot be the mébers of any one, & the ſelfſame church (as indeed in ſome ſéſe we cãnot, & in that ſéſe is by vs acknowledged) ſo we likewiſe ſeem vnto diuerſe to bee in that point of the ſelfſame mind with them, & as fully to diſclaim in thé as they do in vs:& as abſolutely to hold, that both ſortes of vs cannot in any ſenſe or conſtruction be members of one, and the ſelf-ſame bodie, eſpecially of that which is ancient & true, and the catholike or Apoſtolike church, as notwithſtãding we are generally. The inconuenience that this

miſtaking

miſtaking doth breede in the end, is verie great & hurtfull to the cauſe of religiō: but ſome brāches therof there bee, which are common to both parties, & ſome that are proper to either. Common to both are theſe 2. the inward hartburning, & griefe of minde that is betwixt vs, one towardes another: & bitter contētions inſuing, theron whēſoeuer occaſion is offered And touching the former, wee need goe no further thā to appeal, euery one to his own conſciēce. For there ſhal we finde both that wee haue an inward griefe, one towards another, & that we think we may, & ought, maintaine the ſame in the cauſe of religion that we haue in hande. Our contentions are ſo apparāt, & knowen vnto al, that al chriſtēdome is witnes of them. Which alſo are for the moſt part ſo bitterly hādled, as if in religion we were vtterly ſundered one from another, & had no point of faith at al, that were commō betwixt vs: to the increaſe of variāce among our ſelues: & to the great hinderance of many of thoſe that are without, & otherwiſe might bee won to the chriſtian faith. Proper vnto our aduerſaries it is, that, if it do fall out in the ende (as I truſt it will anon appeare)

What inconueniēce commeth thereby.

peare) that there was no such cause in vs as deserued, so to be abandoned frō the Church of God: then abideth an heauie iudgement for thē, that haue bin so bold as to set down, that we are not of the Church of Christ: & therewithal for to poure forth, whatsoeuer curses they had against vs. And no maruell, if they stād in such danger in the iudgemēts of God, whē as (being so) they sin verie grieuouslie both against God, & against their neighbor: against god, for that they fight against his trueth, and abuse the place of iustice, that he hath giuen them: against their neighbour, for that so they discourage, & terrify manie of the weak ones that are amōg vs: & amōg themselues, are the only cause, that many of the simpler sort that belong vnto thē, are perswaded that we are none of the Church, & behaue themselues accordinglie towards vs. Thē also, if it shold be so (as we hope it wil appeare) that wee haue a better title to bee of the Church, than they themselues haue: thē would their subtiltie & fiercenes return to thē again, & conclude vpon themselues, that if we doe not belong to the Church, much lesse do they. Proper to vs are two others likewise,

if we at any time ſuffer them to make ſuch an abſolute diuiſiō betwixt vs. For ſo cōmeth it to paſſe, firſt, that by conſenting ſo far with them in this error, we alſo muſt ſtand chargeable before god, for whatſoeuer il frutes do ſpring of the ſame, ratably at the leaſt, ſo far as the proportion of our fault requireth. Then alſo we bring our ſelues to needles troble, for that it is great probability with them, that ſo wee make our ſelues anſwerable for to find out a diſtinct and a ſeuerall Church from them, from which wee deſcend, which hath continued from the Apoſtles age to this preſent: els, that needs we muſt acknowledge, that our Church is ſprung vppe of late: or at leaſt, ſince theirs: wherein although they coulde neuer be able, either to condemne vs, or elſe but to iuſtifie themſelues: yet is it more than wee need to giue them: and more, than (wee think) they vſe well, when they haue it. Therefore to conclude both theſe pointes, as is ſaide before, ſo ſaie I againe, that it is no maruell if diuerſe of them think, that ioining with vs they ſhould vtterlie depart from the Church, ſo long as they do wander ſo far both in determining what the Church is,

& what it is to depart from the ſame.

A ſurer way how to find out, who are of the church.

16 For amendment whereof, it muſt needs be a good and ready way, more truly to learne what the church is indeed, & what is the vndoubted departing frō it. Concerning the former, it ſhal be needfull, not onely to conſider what the Church is in the whole: but alſo what it is in the ſeueral parts, that is, who are the true members thereof. Concerning the whole there is a way, which if we take, wee ſhal neuer be able, plainly to find out the thing that we ſeek: & yet notwithſtanding determine therein the verie truth. Againe ther is a way, which if we take, we ſhal quickly finde that which is not onelie true in it ſelfe, but alſo carieth ſuch a light with it, as that eaſily we ſhalbe able to perceiue the truth of the thing that wee haue in hand. The former of theſe is, when as we go about to compaſſe theſe things, that are beyōd our reach, & cānot come vnder our capacity: as namely, when we labor to find out the church in heauē, either in the ſecret election of god, or in the glory, wherūto it ſhal come in the end: or on the earth, by the largnes of the boūds which it hath, being ſpred al ouer the face of the earth. For though it be very

A way that wil not ſerue our turne ſufficientlie.

true,

true that that indeed is the tru church which is choſen frō the beginning, & which ſhal be glorifyed in the end: yet are wee not able, by either of thoſe to find out, who they are. For we cannot looke into the ſecret purpoſe of God, nor in the end it ſelf eſpie the end before it come: we muſt either haue better tokens thā theſe, or elſe cā we doe no good at all. So likewiſe the earth is ſo very large, that wee are not able to reach foorth our knowledge vnto the outmoſt boundes thereof: & ſo conſequently can neuer ſee, what faith it is that is there profeſſed, nor ſo much as whether ther be any people at al, that there inhabite. If therefore we ſhould take ſuch a cours as that we could not (in our cōſcience) ſet down with our ſelues, that we knew the church, vntil wee could get the view of the whole: thē could we neuer reſolue our ſelues but muſt needs remaine vncertain ſo long as we liue. And in this our aduerſaries haue (as it ſeemeth at the firſt) a iuſt occaſiō miniſtred vnto thē, to turn aſide their adherentes eies from the church of Rome, being ſuch, as for neernes & euident ſhew that it hath, may eaſily come vnder our knowlege: &, for that many others hāg therupō,

carieth a ſpecial credit withall. Howbeit, although they haue rightly eſpied the incõuenience on the one ſide: yet haue they not ſufficiẽtly holpẽ the ſame on the other. They ſee wel what is the diſeaſe: but the medicine that they giue for the ſame will not ſerue.

The other way, that wil plainlie ſhew forth what the church is.

Therfore now concerning that other way that wil ſerue our turne, we haue the direction already giuẽ, as in many other places of ſcripture beſides, ſo namely by a ſpeciall place of Chriſt himſelf, at his laſt going vp to Ieruſalẽ, a litle before the time that hee ſuffred. At what time being diſpoſed to leaue that point decided vnto thẽ, before he ſhould leaue thẽ, he firſt aſked his diſciples, what opinion others had of him: & when that came ſhort, what was their owne perſwaſion of him. Whereunto when Peter anſweared in the name of himſelfe & the reſt, that they beleeued that he was the Chriſt, the ſon of the liuing God, hee plainly declared, that that was the true profeſſion indeede: that it was not an opinion, or conceit of mans wiſedom: but was giuẽ vnto thẽ frõ his father in heauen: that it was the rock & plot of ground, wherupon he would build his Church: that againſt it the power of hel ſhould neuer preuaile: and that by

it they ſhould open & ſhut the kingdō of heauen to al the world: ſetting at liberty from the dāger of hel thoſe that beleeued, & binding vp al others to eternal perdition. In which place wee haue to cōſider, what is the faith that is ſo commended: & what commēdatiō is giuē to it. But bicauſe to the preſent purpoſe that we haue in hand, we neede but the former of theſe two: therfore in the other we need to conſider no more but this now, that there is no ſpecial cōmendation giuē to it, as that it cannot be, but that whoſoeuer are of the ſame, they muſt needes be of the church indeede. The faith it ſelfe that is there profeſſed reſteth in two principal points: one, that he was the Chriſt: the other, that hee was the Son of the liuing God. Of which two, the latter is, with ſo ful conſent, receiued of al, & ſo cleare from al maner of doubt among vs, & euery point thereunto belonging, that it again may for this time bee ſet aſide, though otherwiſe in it ſelf, it be as needful as the other. And ſo to findout what is the ſēſe of the former of them, that is, that hee was Chriſt, it is as much to ſay, that he was the annointed, or that very ſauiour, which before was promiſed to thē.

In

In which his annointing ther are two things to be conſidered, that hee was appointed, & made able to be our Sauiour: & ſo conſequently appointed, & made able to be our prieſt, our Prophet & king. Our prieſt, to make a full attonement betwixt God & vs, to the purchaſing of eternall redemption in him, & to the attainment of the ſame: our prophet to teach vs, whatſoeuer is expediēt for vs to know: & our king vnder whom we haue to liue, vntil by his gouernment hee ſhal bring vs thither. Out of which wee may ſafely ſet down, & that by the authority of chriſt himſelf, who they are that may be accoūted the church of God, that is, the vniuerſal aſſemblie of thoſe that profeſſe the Son of the vigin Marie, to be the promiſed ſauiour: by God himſelf, both ordeined and enabled to ſaue ſo manie as do beleeue in him: or if wee goe more ſpecially to work, thoſe that reſt in Ieſus chriſt alone, for the whol worke of their ſaluation: in his prieſthood, for the full ſatisfaction of the iuſtice of God, both to eſcape hell, & to come vnto heauen; in his doctrine and ſcepter, to bring vs vnto it. So cōmeth it to paſſe, that whereſoeuer there bee any countries or nations, that

that doe profeſſe this faith in Chriſt, thoſe muſt we needs acknowledge for to belong to the church of Chriſt: as on the other ſide, whoſoeuer they are, that haue not this faith, that thoſe are none of the church of Chriſt, whatſoeuer thing elſe they cā pretēd. So that the church, of which we ſpeak at this preſent, is that vniuerſal aſſemblie or gathering togither of al thoſe, whether congregations or ſeuerall perſons, in any part of all the world, that beleeue in Chriſt or profeſſe the ſame that we call chriſtianitie, or the chriſtian faith. Concerning the members, it may ſufficiently appear by this that is ſaid already, who they are that doe appertaine to that account: whether they be whole congregations, or ſeuerall perſons that come in queſtiō. For whoſoeuer they are that profeſſe according to the patterne aforeſaid, thoſe muſt needs be verie good members: & thoſe that ſwarue from it whether more, or les, are in like ſort to be accounted, to be in the like proportion departed from the ſincerity of the better ſort. So that in any wiſe we muſt take heede, that in this account wee meaſure not the goodneſſe of anie members, either in the ſecret election

of

of God, for that it is vnknown to vs: or in the framing of the cõuerſatiõ to outward ſobriety, or holines of life, wherein we may be very ſoon guiled: but only that we now ſeek out thoſe that are viſible members alone, meaſuring the worthines of euery mẽber, by the profeſſiõ before ſet down, vntil that once hauing found out the truer mẽbers of the church, we then examine among themſelues who they are, that more ſincerely anſwere their holy calling.

How to find out, what it is to depart from the church.

17 Hauing ſo found out what it is to be of the church, & who are the viſible members thereof, now may wee with leſſe labour eſpie, what it is to depart frõ the ſame: eſpecially, if we take heed of this, that we vſe no other tokẽs for to teach vs, when wee are wrong, than only the ſame, whereby we haue learned when we are right. For as a Sea-mark on the ſhore, or a beakõ vpõ the hil, doth by one & the ſelfe ſame labor teach them both; ſo the ſame likewiſe that before is ſet down, is ſufficient to declare vnto al, that doe walk by direction thereof, who they are that are right, & who on the other ſide do wãder amiſſe out of the way. Wee haue therfore, firſt to reſolue our ſelues, that for this matter, wee will take our aime

thereat: then to ſeek out by direction therof, who they are that depart from the church. That we ſhould ſo reſolue our ſelues, we haue as good reaſon as can be deſired: for that otherwiſe we may be deceiued: but neuer if we take our aim by this. The reaſō that otherwiſe we may be deceiued, is, for that al things els wherby others do cōmonly iudge what is the courſe that they hold: are nothing els but either points of les importāce, if they do belōg vnto this; or els are of ſome other kinde, either directly contrary to it, or diuerſe frō it. If it be of the former, that is, appertaining indeed to ſoūd religion, & yet neuertheles not ſo material, or verie needful, but that chriſtianitie may ſtād without it: then if any mā depart frō it, although that therin he do withdraw himſelfe from the truth: yet may not that be accounted any departing away frō the church, ſo lōg as he keepeth vnto the ſubſtance of chriſtianitie. As for example, the truth is, that of al that were born of women, Chriſt onely was without ſinne, and yet for our ſinne that hee ſuſteined, and for which hee hadde to ſatisfy the iuſtice of God, he was heartily touched with the horror of death. Neuertheleſſe

How wee may therin be deceiued.

theles, if any ther be that can not be as yet perſwaded, but needes he muſt think it more honorable for the bleſſed virgin (yea & for Chriſt himſelfe, that tooke fleſh of hir) to haue bin without ſin, & therupō for his part do rather thinke, that by eſpecial prerogatiue ſhee alſo was preſerued frō original corruption: or els do but doubt it to be ſomewhat reprochfūl to Chriſt, that being as he was, the ſon of God, he ſhould be ſo much afraid of death: although that herein he do indeed depart frō the truth in thoſe two points, or at the leaſt in his weakneſſe come ſhort therof: yet becauſe that neither of them is ſo much of the ſubſtance of religion, but that Chriſtianitie may be acknowledged where nothing elſe but theſe and ſuch like are wanting: therfore may we not by any equity accoūt any ſuch to be out of the church, that holding all thinges elſe beſides, onely ſticketh in ſome of theſe. So if any ſhould depart frō that which hath bin for a long time receiued, & yet is either againſt the truth of religion, as worſhipping of Images, or but more thā ſcripture teacheth, as the altering of the Saboth to an other day thā was wont to be obſerued: as in the former

they

they were ſo much the rather of the Church of God: ſo in the latter hee were not to be condemned as no mé-ber therof, holding al things elſe ſincerelie. For though our ſelues doe like the altering of the Saboth now, from that which was obſerued of the Iewes, vnto the day of Chriſtes reſurrection: yet muſt we needes grant withal, that it was ſomwhat more than needed, & that if it had ſtood as it did, it had not bin againſt the chriſtian faith: which is ſo much the rather to be noted, for that not only diuers of the ancient fathers in times paſt haue bin, but we alſo at this preſēt in like ſort are, a great deal too haſty to condēne in ſuch caſes, all that doe not fully accord in all points with vs. In theſe caſes therfore, or any ſuch like, whoſoeuer wil cōdemn al thoſe to be none of the church, that are not fully perſuaded as we are therin: he might ſoon condēne many ſuch as might after be found to be the children of god, whē himſelf & his felowes ſhould bee excluded: & beſides that, in the meane ſeaſon commit an vncharitable part towards thoſe his brethrē, and that which might growe to an ill example for other, to follow. The reaſon that wee can-not in anie wiſe bee deceiued,

Howe we may be able ſoundlie to iudge in this matter.

deceiued, if we cleaue to the other, hãgeth on two principal points: the one, that ther is no other way to the kingdome of God; the other, that it is the onely faith that is common to al, that vnto his kingdom do appertain. That there is no other way thã christ alone, it is in it ſelfe ſo very cleer, that it needeth no further helpe. Out of it likewiſe muſt the other very neceſſarilie ariſe, that ſeeing there is none other way but it alone, therefore ſo many as belong thereunto muſt needes bee of the ſame profeſſion. In which reſpect, that which is the ſubſtãce of this profeſſion, by diuers of the fathers of old,

Catholike.

haue bin termed catholick, & yet is ſo called to this preſent day. For howſoeuer Chriſtian churches haue at all times varied in certaine by-matters concerning their profeſſion; yet that which is the very ſubſtance indeede, haue they euer profeſſed togither, ſo long as themſelues abode in chriſt: & thereuppon acknowledged ech other for catholicks, notwithſtãding the diuerſity, that in thoſe other points they ſtil maintained. As alſo we ſee in the law of armes, that howſoeuer countries & kingdomes are diuided among themſelues: yet therein do they agree

togither, notwithstãding the diuersity of gouernmẽt or lawes; & notwithstãding the mortall enmitie, that otherwise may bee betwixt thẽ. For euen so is it in the church of God, very much diuided in many matters of lesse importãce: but in the substance of Christian religion, which we terme the catholick faith, agreeing togither. And as it is in men, & all other creatures that God hath made, that generally al are like vnto the kind of which they are, but otherwise varying among thẽselues: euen so is it in this likewise, that all are christiãs holding togither, that which is the common faith of all, the materiall & essential pointes of christian religion, & yet very often greatlie diuided in other matters therunto appertaining, but not of the verie substance indeeed. Seeing therefore that the substãce of christiã religion, & the verie effect of the whole, is to rest in Christ alone, for the whole woorke of our redemption (in his prieststood, for our attonement, in his doctrine, for all our wisedome, & in his kingdome, for our obedience) whosoeuer they are that hold the same, they hold without question the catholick faith: what-soeuer they are that diminish of

this

this, or put to any other, they doutles do that which hath not euer bin in the church of god, nor wherſoeuer it hath bin ſpred, & ſo conſequétly that which in neither of theſe reſpects, nor in any other, cã truly be eſteemed catholick. For whatſoeuer it is, that is catholick indeed, it muſt needes haue the teſtimonie of all ages, and of all chriſtian churches: which only agreeth to that which is taught by the written word. And whatſoeuer is not ſuch, that alſo (to abide by) is not catholicke.

Who they are that depart from the Church: not we, but they rather, ſo far as there is any ſuch thing betwixt vs.

18 Now to find out, who they are that depart from the Church (but ſo that we incũber our ſelues no further, than to the preſent buſines that we haue in hand doth appertaine) the queſtion ſtandeth betwixt the adherents of the church of Rome, on the one ſide, and vs on the other: they plainly affirming, that we are departed from the church: we denying it, & not only claiming to haue a lawful intereſt therin, but alſo pleading a continual poſſeſſion, that we neuer were, nor yet are departed, nor excluded from it. For the plainer demonſtration whereof we are to iuſtify, that of departing from the Church, there ought to bee no queſtion at all among vs: but onely of

the

the mẽbers thereof, who they are that more truly anſwer vnto their calling. For wee both acknowledge the holy Trinity, & three perſons therein, of equall glorie, & thoſe three to bee but one, & the ſelf ſame God: we both acknowledge Ieſus Chriſt to be the only begotten ſon of God, and to bee man of the virgin Marie: we both acknowledge him to bee the promiſed Sauiour, & that there is no redemption in any but onely by him: the canonicall ſcriptures we both acknowledge to be the vndoubted word of God; and likewiſe obſerue theſe two ſacramentes, that God ordained to be in perpetual vſe among vs: we both acknowledge, that it behoueth chriſtians to mortify the fleſh, and to walke in holineſſe of life, that one day we ſhal bee raiſed againe, and ſtand at the iudgemẽt ſeat of Chriſt: and ſo many as haue done wel, ſhal goe to fruition of euerlaſting ioies, but all the reſt to euerlaſting paines. So that as touching the profeſſion of the faith generallie, both ſorts of vs do ſo far agree, that neither of vs may iuſtly account the other to be none of the church of God. And therefore as it was very ill done of thoſe that firſt vrged ſuch a ſeparatiõ:

No departing frõ the Church in either of vs.

ſo

so likewise those that seemed so easily to accept therof, as though that both sorts of vs could not be one, & the sel same church generally, did vnaduised ly likewise. For wheresoeuer this co munity of profession is, there whosoe uer make such diuision, they are no able to iustify their doings therin, be cause that so they make an vtter sepa ratiō, whereas notwithstāding in gene ral profession they are reasonable we vnited togither, & are not sundered but in som speciall matters of contro uersie. But now if we come to the con sideration of the seueral mēbers here unto appertaining (whether they b whole congregatiōs, as national ch ches, or but ordinary parishes, or wh ther they bee but particular person therein may we be bold to determi that both are not right, but that o part, whosoeuer it light on, must nee be wrōg. For though by their outwa profession generally we are both so to be accounted of the Church: yet such diuersitie as is betwixt vs, we c not both sortes bee true members the same: if they be right, then w are wrong: if wee be right, then th are wrong. Such is the diuersi that is betwixt vs, and of so mat

But in sinceritie of religion, a manifest departure is found in them.

all and needeful pointes, though both sortes bee of the Catholicke Church: yet is it not possible, for both sortes to be Catholicke members of the same. Whether of vs therefore it is, that is wrong, is nowe to bee seene. Where first as touching them, we cannot account them to be catholick members for two principall causes. First, because that they do professe and maintaine diuerse opinions, that verie directlie go against the Christian faith, that generallie they doe otherwise hold. For they doe not content themselues onelie with Christ, nor with his worde, nor with his Sacramentes, or at the least not so fully as wee: but set them vp other mediators in heauen, other doctrines, and Sacramentes on earth. And though it may be they will saie, that they haue not doone these things in such sort, or not in such measure as wee woulde seeme to charge them withall: yet can they not denie but that they haue doone it, and doe it still more than wee: and then, if the question lie betwixt them and vs, whether are the truer members, needs must we in that respect preuaile against them. The force and power of his annointing they impeach verie much

Why in them.

much, when as they doe not content themselues with him alone, whom the father appointed, and made able to serue our turn, then also because they do so earnestlie impugne the truth of religion in diuers points, & so bitterly persecute the persons of those, that either professe religion sincerely, or ioin not with them in al their corruptions and vsurpations. For so doing, we can make no other account of them, but that they haue suffered themselues to be made the members of Antichrist or mā of sin, that sitteth in the church of god, and insolently confoundeth at his pleasure. Concerning our selues they wil not charge vs, but that we rest in Christ alone, for the whole work of our redemption: seeking none other to be mediators, or to help forth with the attonement betwixt god and vs: coueting none other doctrines, than those that himself hath deliuered vnto vs: neither yet giuing ouer our obedience to other obseruations, than such as the written worde doth teach vs. But the chiefe thing they charge vs withall, is for that wee receiue not more than Christ, and his Apostles in the written word haue delivered vnto vs, as the supremacie of

Why not in vs.

Chur

church of Rome, worshipping of images, their miraculous presence of Christ in the sacramẽt, ordeining our seruice to the common people in a toung that they doe not vnderstand, praier to saints, & for the dead, & many other such like as these. Concerning which, the truth is, that wee doe not receiue them: & the reason is, because they are not catholik, but deuised or crept in of latter time, & not professed in al ages, nor of al christian churches generally. In which one point they do vnto vs a very great & a double iniurie: both for that they deny vs the name of catholiks, that neuertheles receiue the catholik faith, both in the whole, & in euery point, & for that they take that name to thẽselues, who mingle with the catholik faith many inuentions of their owne deuise, & sufficiently hold not much of the truth, that they do professe. But when we do cõstantly hold al the holy scriptures without exception, & all such summes of the christian faith, as haue bin gathered by the fathers of old, & nowe are authenticke in the church amõg vs (as that which is called the Apostles Creede, the Nicene likewise, & that other of Athanasius)

& whatſoeuer the churches agreed on togither among themſelues in the foure firſt generall Councels: & laſt of all, whatſoeuer at any time ſince, hath bin ordained by the church of Rome, or whomſoeuer elſe, that is not contrarie to the holie ſcripture: and they on the other ſide haue mingled togither with the catholik faith, with the truth, & ſubſtãce of religion, which in al ages and in all churches hath been profeſſed, many other nouelties beſides, vtterly vnknown, not only to the Scriptures, but alſo to the fathers of old, & yet notwithſtãding hold many of theſe, as faſt as they doe any thing elſe: let any indifferent man be iudge, whether they or we be better catholikes, and then if it pleaſe him, whether they are meete ſo reſolutely to iudge of others, that are ſo far ouerſhot themſelues. So for this matter we reſolue our ſelues, that we are no ſeueral church from them, nor they frõ vs: & therfore, that there is no departing at al out of the church, for any to depart frõ thẽ vnto vs, nor from vs to thẽ. Al the difference that is betwixt vs, is, cõcerning the truer members, whether they or we may be foũd more worthy of that accoũt. In which

point of

of cõtrouerſy we doubt not for to preuail againſt thẽ: & as for the other we allow no ſuch queſtiõ to ſtãd betwixt vs

19 Whereas therfore the caſe ſo ſtãdeth betwixt vs, that it were no benefit or aduãtage to vs in any reſpect to ioin with thẽ in their profeſſiõ, but mo waies than one great incõueniẽce: & they on the other ſide by ioining with vs ſhould reap great benefits, & haue no inconuenience withal, wheras alſo ſuch things as haue hitherto hindred many, by better aduiſemẽt may ſoone be foũd to be of no ſuch force to ſtaie thẽ: what could there be on behalf of the cõmõ cauſe more ſeemly, & in reſpect of their own benefit more circũſpectly don, thã ſo to tender the vanity & peace of the church, & their own ſaluatiõ withal, as that they would no lõger ſtand out againſt the truth, but lay down their affections now, & willingly ſubmit themſelues to the kingdome of Chriſt? The magitians of Egypt, being ſet on by the king, willingly did (for a certaine time) what they were able, againſt Moiſes & Aaron, to the diſcredite both of their perſons, and of the iuſt cauſe that they had in hand: but afterwarde being touched ſomewhat neerer, they perſiſted not

The concluſion.

The example of others.

them,but yeelded themſelues,& gaue glory to God.If any of theſe haue bin ſet on,to do as they doe,it wil not acquite the coſt in the end:if they haue done it of their own accord, it is not like to ſcape vnpuniſhed,if they ſe not vnto it betime. The Ephraimits were of the people of god,& yet reuolted away frō the law, though ſtil they held (after a ſort)the profeſſiō thereof: & hauing ſo don, they ſo cōtinued a lōg time after as a wāton, vntamed & vnruly heifer:notwithſtāding althe moſt earneſt warnings,that god by his prophets did giue vnto them.But yet is it recorded of them, that at the length they turned againe,ſmiting vpon the thigh, and acknowledging that they had committed very ſhameful things. If with Ephraim they haue ſo erred and ſtept aſide,pitie it were, but they ſhould be as ready with him to repent and turne againe: eſpecially, ſeeing that they haue greater prouocation now, than euer had Ephraim before. The Iewes that put their Sauiour to death, & vtterly renounced whatſoeuer ſaluation was offered by him, did notwithſtanding yeelde from among them yerie ſhortly after, three thouſande perſons at once, that diligently

ligẽtly inquired of the Apoſtles what they ſhould do, & immediatly thereupon were baptiſed likewiſe. And it is not to be denied, but that many thouſandes of theſe alſo are already come in: but yet it is pitie (if it might be amended) that anie one of them all, ſhould ſo far haue crucified the Lord again, & yet be ſo long before that he do repent him of it. S. Thomas an Apoſtle himſelf neuertheleſſe, doubted very much for a time, of the reſurrection of Ieſus chriſt: & wold in no wiſe beleue the others affirming the ſame, but vpõ very hard conditions, & ſuch as agreed not with the nature of his reſurrection. For needs would he find the badges of mortality, in his glorified & immortal body: or els hee would in no wiſe beleeue. But whẽ chriſt cõdiſcended thereto: & for the time, by ſpeciall diſpenſation, allowed thoſe badges of his mortall nature, in his immortal body now, reteining for the time his woũds: he quickly forſook his vnbeliefe, & forthwith acknowledged him to be as he was, his Lord & God. Theſe alſo beleeue not that the Goſpel of Chriſt is riſen againe: they ſuppoſe it is either manifeſt hereſie, or at leaſt but ſome newefangled do-

ctrine: the ancient, christian, & catholike faith, they can in no wise thinke that it is. The cõditions also that they require, are as hard as the others (for many of them) such as are very seldõ found in the most glorious truth of christ, but cõmonly haũt the corruption of faith, & those beggerly rudimẽts of the world, the doctrins of men. But wheras god hath so disposed & ordered this matter, that they may find it sufficiẽtly witnessed by such things as are in credit with thẽ, Antiquity, & Vniuersality: Fathers, & Councels: the harder dealing that it is, stil notwithstanding to resist this resurrection of Christ, in the gospel restored vnto vs, & so plentifully as it is confirmed: the more is it to be wished, that our vnbeleeuing Thomasses also wold in some good time take vp, and at length acknowledge their former vnbeliefe, & glorify god in this day of his gracious visitation. Which if they doe not, but notwithstãding al the callings of god stil persist in their owne stubbornes against the word, or but in their light estimatiõ of it: though therin they may so content their own pleasure, yet the issue of it being better cõsidered, what good things they leese, & what il they get,

What hurt it is, if they do it not.

get, both in this world now, & after in the world to come, it will be no hard matter to find, that the pleasure they haue now therof, wil not coūteruaile their losse in the end. For if we go no further, but only to this, that thereby they hinder thēselues of much good knowlege, & of a verie comfortable freedom of spirit to serue the Lord, which as yet they neuer had, & now by the Gospel is offred vnto thē: what benefit is there in all the way that they haue chosen, to recōpence their losses only in these? When light and grace in so speciall maner is offered vnto vs, the goodnes of god doth not only therein tender it selfe to serue our turne, but giueth vs also to vnderstand, that we stand in speciall neede thereof, though our selues do not see it. And then, what folly is it to remain in darknes, when we may haue light, & in the bondage of sinne, when wee are offered to be inlarged, & set at liberty? What ouersight likewise, so much to dwell in the opinion of our own sufficiēcy for those matters, that we espy not our selues to want those needful graces, when from the Lord himself we are so plainly told that we do? To want these things is a greater

First in this world.

loſſe, thã to wãt, whatſoeuer is in the world beſides: but, not to take thẽ whẽ they are offred, & ſo to want them in the midſt of plenty, is not only a bare loſſe in it ſelfe: but ſuch as calleth for of others a iuſt reproch, & nouriſheth vp in their owne hearts a gnawing worme, that when once hir teeth are growen, wil giue them no reſt, but vex them ſtill with irkſome thoughts, for that hauing had ſo many, & ſo fair opportunities, yet notwithſtãding haue miſſed them all. Where theſe thinges wãt, how is it poſſible that God ſhuld be glorified? And then to what purpoſe is it they liue? Nay, how cã it in any wiſe be auoided, but that god muſt be very much diſhonored & very highly offended by ſuch? And then howe much better had it bin for thẽ neuer to haue liued at al? Is it ſo eaſily grãted of al, that to be caſt into a dungeõ, & there to be in continual darknes, in filthy corners, with noiſom vermin: or to be in grieuous thraldõ by captiuity or bondage, vnder cruel & violent tyrãts, is indeed a verie grieuous & miſerable eſtate: & yet cã it be ſo hardly beleeued of theſe, that to abide ſtil in their palpable darknes, whẽ now they may haue light inough: & to remaine

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in the filth & ſlauery of ſin, frō which they may in like ſort be deliuered, is not ſo lothſom & grieuous as it? Are the ſenſes of the outward mā ſo quick in the one: & doth the inward ſo litle perceiue the like in the other? Whether they perceiue it or not, it muſt notwithſtanding needs be true, that whereſoeuer ſuch graces of God are ſo litle regarded, ther are they for the moſt part withheld frō thoſe diſpiſers: & where they are withheld or kept back frō thé, there is nothing clean or ſound, but altogither polluted & il, in the ſight of God & man. So doe they miſſe of that which would haue made them very good inſtrumentes in the church of God, to the glory of god, to the edifiég of others in the way of god lines, & to their own eternal cōfort: & they procure by the iudgemēts of god to be giué ouer to a reprobat ſenſe for ſo litle regarding their viſitation: and therby to becom in th'end altogither cloſed vp in their ignorāce & indurat in ſin, or poured foorth to al naughtines, & that with greedineſſe: & that without any feelmg. In the world to come what immeaſurable glory & ioy they miſſe, what confuſion & torméts they fal into, is not for any toung to expreſſe,

Then alſo in the world to come.

expreſſe,nor hart to cõceiue.And the wõted iudgements of God do plainly declare, that in this life hee giueth ſome taſt of his wrath in the world to come.The vnthankful Iewes that lõg before had been the people of God, were notwithſtãding at lẽgth caſt off, & vtterly giuẽ ouer,as to great looſenes,ſo likewiſe to the depth of diſtres, becauſe they had ſo litle regard to the word of life,that was offred vnto thẽ. And alſo the whole world before,was (by a ſtrãge & mighty iudgemẽt) vtterly cõſumed,mã,womã & child,rich & poore,bond & free(8 perſons only excepted)for that they harkened not vnto Noah,that called thẽ to repentance again.Of which ſort ſith manie others might be alleaged,this matter is ſo aboundantly witneſſed vnto vs, that no man may doubt, but to ſee it once pèrformed indeed,that it ſhalbe eaſier for Sodõ & Gomor in the day of iudgemẽt,thã forthoſe that ſo plainly refuſe the word of life offered to thẽ. And it is no maruell though being ſo patiẽt in other things,yet notwithſtãding he cannot but puniſh this,in the children of vnbeliefe,in moſt ſharp & rigorous maner.The greateſt kindnes that euer he ſhewed to the childrẽ of men,

men, beſtowing on them his only ſon, to be ſo lightly eſteemed as it is, and to be had in ſo great contempt as it is with many, how can it but boad ſome maruelous iudgemẽt that is to come vpon the offenders, and ſuch ſeuerity as in proportion may ſomething anſwere ſo great iniquitie.

A praier for them. Our weaknes acknowledged.

20 But thou, O Lord, moſt mercifull father, art hee alone, that is able to helpe in this diſtreſſe. As for vs, wee haue eies, and ſee not: we are chained vp in the ſnares of death, and cannot get out: and being as we are, but fleſh and blood, wee are not able to vnderſtand thoſe things, that do appertain to the kingdome of God. Wee are in much like caſe, as Adam our progenitor was, when as yet but his bodie onely was made, and had not yet a liuing ſoule breathed into him: at which time, though hee had eies, yet was hee not able by them to ſee: though he had eares, yet was hee not able with them to heare: though hee had an heart, yet was hee not able by it to vnderſtand: and though he had all other partes of his bodie, yet had hee not the vſe of one of them al, becauſe that yet hee wanted that liuing ſoule, that coulde rightlie vſe them.

Or

Or in much like caſe as Lazarus was, the fourth day dead and laide in his graue chained vp faſt in the power of death, hauing no ability at al to come forth, or to help out himſelfe, vntil he was called foorth by the word of thy power, & withal had power giuen him to come. Or as Nicodemus not yet regenerate, or born againe: who though otherwiſe he were learned, & wiſe, yet did hee not ſee (any thing at all) ſuch things as belong vnto thy kingdom, neither yet was able vntil he was born againe from aboue. But as we are (in truth) thus for to acknowledge the want that is in vs, and to take the cõfuſion therof to our ſelues as the proper & only portiõ, that is due vnto vs: ſo do we again to our comfort remẽber, that thou art able to make our blind eies to ſee: & to giue vs power to come forth vnto thee, and to make vs able to vnderſtãd whatſoeuer belõgeth to our peace. And this do we find, not only in thy holy worde, but alſo in thy mighty works; finding it plain by long experience, that thou haſt often wrought and daily doeſt worke ſuch things as theſe, where it pleſeth thee: whẽ as therby it cõmeth to paſſe that euer thou haſt had, haſt at this preſent,

A waie made vnto petition.

ſent,& euer ſhalt haue a ſeed of thoſe that glorifie thee: & in ſome meaſure ſtudy to aduãce thy honor on earth.

Firſt therefore giuing vnto thee al poſſible thankes for all thoſe thy ſeruants,whom thou haſt lightned with the knowlege of thy truth, & brought into the waie of life (which either haue bin heretofore, & now are paſt their pilgrimage here, & triumphing with thee in the heauens : or elſe doe liue at this preſent,whereſoeuer they are in al the world, deſiring alſo to be with thee, and to ſee the glory of thy kingdõ) we moſt hũbly beſeech thee to gather togither tothat aſſembly,al thoſe thy ſeruãts that yet are to com in, & wãder as yet in their own natural blindnes,vntil it pleaſe thee to viſite thẽ with thy grace from aboue.O moſt gracious & merciful father,hold on that courſe with the childrẽ of the new Adam now, that thou didſt with the firſt Adam before. As thou haſt giuen them eies & harts, and al other parts of the outward mã,in that they are borne the natural children of mẽ: ſo we beſeech thee to breath into thẽ the liuing ſpirit, that ſo their eies indeed may ſe,& their harts vnderſtãd, not only the things of this world, but

alſo

alſo whatſoeuer is expediēt for thē to know, belōging to the world to come: & that al the powers both of their bodies and ſouls togither, may (in ſome good meaſure) ſerue to ſuch vſe, as is ſeemly & meet for thoſe that apertain vnto thee, whō by adoption thou haſt vouchſafed to make thy childrē. And thou eternal & euerlaſting ſon of the father, who by the word of thy power quickneſt whomſoeuer thou wilt, all thoſe which thy heauenly father hath giuēthee, & neuer ſuffreſt one of thoſe to miſcary; we beſeech thee to loſe all thoſe that are thine, frō the ſnares of ſin & power of ſatā: that they may effectually hear thy voice & be therwithal ſo quickned by thee, that being ſet at liberty frō the ſnares they were in, & lieng boūd in the graue no lōger, they come foorth at thy cal, & do thee ſeruice. Thou alſo mōſt glorious & mighty ſpirit, the foūtain of al our regeneratiō, by whō vnles we be born again, we can neuer ſee the kingdō of god, & by whō we are ſealed to the day of redēptiō (ſo many as are by eternal electiō therunto ordeined) we hūbly beſeech thee, that as thou knoweſt who they ar that are thine, & in what time they are to be called: ſo it wold pleaſe thee,

thee, ſo to work in thé by thy power, as that whoſoeuer are yet but the natural children of Adã decaied, & yet (in the ſecret purpoſe of the godhead) do appertain to the kingdõ of God, may whé the time of their refreſhing doth come, be ſo renued & framed by thee, that they alſo may plainly vnderſtãd the doctrine thou teacheſt, profeſſe the ſame, & frame their liues in ſome good meaſure agreeable to it: & therin to their comfort find that they alſo are ſealed to eternall life. O bleſſed Trinity, it is not in vs to reforme our ſelues. For both the enimy is ſtrõger than we, & ſtil detaineth vs vnder his power: & we likewiſé haue no deſire to be freed from him: & beſides that, haue a natural loathing of the way of life. But to thee ô Lord it belõgeth, & to thee alone. Thou art able, both to deliuer vs frõ the bõdage that we are in: & to make vs both to couet & to loue to come to the freedõ of thy chil dren, & to ſpend the reſt of our daies therin. We pray not in this reſpect for the world (tho otherwiſe we beſeech thee ſtil to cõtinu thy wõted goodnes to it likewiſe & to al the childré of mé) but as thou haſt more ſpecially ordained thoſe whom thou haſt choſen out

of

of the world, to be a peculiar people to thee, to haue now the knowlege & fear of thee, & after to see thy glorie in heauen: so wee humbly desire that now thou wilt so effectually call them in thy good time, & sanctifie thē here in this life, that after (by the course that thou hast ordained) they may likewise come to life euerlasting. Seeing that the sonne is to be had in honor of al, & it is not wel with the mēbers, vntill they be ioined vnto their head: in both these respectes, wee beseech thee make hast to vnite them togither: that the sonne may haue to sanctifie him, & to speak of his holie name: & that his members here on earth, may so farre enioy the peace & comfort that in him thou hast prouided for them. Graunt this we beseech thee most mercifull father, through Iesus Christ thy Sonne our Lord: to whom with thee, & the holy Ghost, as of right appertaineth, be ascribed all power, thankes, and glory, for euer & euer,

Amen.

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